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On the interpretation  
of some doubtful words  
in the *Shikharavali*

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## **II.—On the Interpretation of some Doubtful Words in the Atharva-Veda**

**By Dr. Tarapada Chowdhury, M.A., B.L., Ph.D.**

[The system of transliteration followed here differs from that adopted in the Journal in representing अ by r, ए by j, ऋ by c, इ by r, the Anunāsika by ~, and in marking only the Udātta accent (').]

### *Prefatory Note*

This is an attempt to find the value of a certain number of obscure words found in the Atharvaveda. The suggested readings and meanings are by no means absolutely certain; they are to be taken for what they are worth. The main criteria (besides context) in determining them have been the following: (1) text-criticism, (2) linguistic principles holding in the Indo-European or Indo-Aryan languages or in Sanskrit itself, (3) uses, remarks, or parallel passages in later literature, and (4) facts otherwise known.

In suggesting an emendation of the text there is always a

### *Abbreviations*

AB.=Aitareya Brāhmaṇa: Ait. Āraṇ.=Aitareya Āraṇyaka: Āp. Śr.=Āpastamba Śrautasūtra: ASS.=Ānandāśrama Sanskrit Series: AV.=Atharvaveda: Av.=Avestic: Baudh. Śr.=Baudhāyana Śrautasūtra: Beng.=Bengali: Bloomfield=M. Bloomfield, Hymns of the Atharvaveda, Sacred Books of the East, vol. 42: Boisacq=É. Boisacq, Dictionaire Étymologique de la Langue Grecque. BR.=Böhtlingk and Roth, Sanskrit Wörterbuch: Brugmann=K. Brugmann, Grundriss der vergleichenden Grammatik der indogermanischen Sprachen: Ch. 8=Chambers, No. 8, manuscript of the Atharvaveda: Dhanva. and Rāja.=Dhanvantari- and Rājanighaṇṭu: Dār.=Dārila, commentator of Kausikasūtra: GBr.=Gopatha Brāhmaṇa: Geiger, Pali Gramm.=Pali Litteratur und Sprache by W. Geiger: GOS.=Gaekwad's Oriental Series: Grassmann=H. Grassmann, Wörterbuch zum Rigveda: Grill=J. Grill, Hundert Lieder des Atharva-veda: Guj.=Gujrati: H.=Hindi: Henry=V. Henry, French translation of books vii-xiii of the AV.: Ind. Stud.=Indische Studien: Kauś.=Kauśika Sūtra: Keś.=Keśava, commentator of Kausikasūtra: KS.=Kāthaka-Saṁhitā: Ludwig=vol. iii of his Der Rigveda: Mān.

tacit assumption that (1) the mss. either originate from the same source or could possibly be compared with and corrected by each other, and that (2) the tradition has been for the most part a written one. The results speak for themselves: but the following facts may be considered. (1) Most of the mss. come from Gujarat (12 out of the 20 authorities of S. P. Pandit, who, at p. 16 of the introduction to his edition, admits giving mostly the Gujarat tradition); (2) S. P. Pandit, *Atharvaveda*, vol. III, pp. 216 and 315, remarks (on the basis of the traditional readings of certain words as compared with their developments in the later languages) that the tradition of this Veda is derived from mss. and is not strictly oral. As to the time when these graphic confusions [*viz.*, of *p* (प) and *y* (य), *kt* (क्त्) and *tt* (त्त्), etc.] may have occurred, Bühler's Palæographic Charts IV, col. XVI and VI, col. V show that about the sixth or seventh century A.C. the respective letters began to be sufficiently similar to be confused with each other.

*ākṣu-*

*mṛtyór āṣam āpadyantām kṣūdham sedīm vadhām bhayām :  
Indras cā'kṣujālābhyām Śarvaḥ sēnām amūm hatam.* 8. 8. 18.

*ākṣum opaśām vītataṁ sahasrākṣam viṣūvāti : āvanaddham  
abhihitam brāhmaṇā vi cītūmasi.* 9. 3. 8.

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Śr.=Mānava Śrautaśūtra: Mār.=Mārāthi: MBh.=Mahābhārata: MS.=Maitrāyaṇī-Saṁhitā: Nigh.=Nighaṇṭu: Nir.=Nirukta: Nep.=Nepali: Oldenberg=R̥gveda, Text kritische und exegetische Noten. Pāṇ.=Pāṇini: Pet. Lex. or PW.=Sanskrit Wörterbuch by Böhtlingk and Roth: Pischel, Prak. Gramm.=Grammatik der Prakrit Sprachen by R. Pischel: Ppp.=Paippalāda rescension of the AV: PTS.=Pali Text Society: Punj.=Punjabi: RV.=R̥gveda: Śāṅkh. Āraṇ.=Śāṅkhāyana Āraṇyaka: ŚB. or ŚBr.=Śatapatha Brāhmaṇa: SBE.=Sacred Books of the East: SPP.=Shankar Panduranga, editor of the Bombay edition of the AV.: TA.=Taittirīya Tāṇḍ. Br.=Tāṇḍya Brāhmaṇa: TPr.=Taittirīya Prātisākhya: TS.=Taittirīya Saṁhitā: Up.=Upaniṣad: v.=verse: Ved. Chrest.=Vedische Chrestomathie: Ved. Concord.=Vedic Concordance by M. Bloomfield: Ved. Myth.=Vedic Mythology: Ved. Stud.=Vedische Studien: Vj.=Vaijayantī of Yādvaprakāśa, edited by G. Oppert: VS.=Vājasaneyī-Saṁhitā: Wack.=J. Wackernagel, Altindische Grammatik: Walde=A. Walde, Indogermanisches Wörterbuch. Wh.=Whitney, Translation of the AV.

*ā vām dānāya vavṛtīya dasrā gōr óheṇa Taugryó ná jivriḥ :  
apáh kṣoṇí sacate máhinā vām jūrṇó vām áksur ámhāso yajatrā.*  
RV. 1. 180.5.

Previous Scholars: The commentary on both the AV. passages is wanting. Sāyana on the RV. passage takes *áksu-* as an adjective (= *vyāptah*) qualifying *ṛsi-* or *yajamāna-* understood; *apáh*, according to him, means either *antarikṣam* or *udakāni*; *kṣoṇí* is either nom. du. (= *dyāvāpṛthivī*) or loc. sing. (= *bhūmyām*). 'Eine Art Netz', BR. 'Wagenachse', Nachträge to the shorter Pet. Lex. Geldner, Ved. Stud. 1, 136f., equates *áksu-* with *jāladanḍā-* in AV. 8. 8. 5 and renders it with 'pole', which in RV. 1. 180. 5 is 'die Stange der Wagens=Deichsel'. He is not, however, sure of the epithet *sahasrākṣā-* in AV. 8. 8. 18. See also his notes, Trans. of RV. vol. I, pp. 233f. Henry (who renders with 'perche' in AV. 8. 8. 18) on AV. 9. 3. 8, Bloomfield, SBE 42, pp. 586 and 598, and Oldenberg, RV. 1. 180. 5, cannot accept Geldner's meaning because of the epithet *sahasrākṣā-*, which they understand to mean 'with thousand holes' (Bloomfield). Accordingly Bloomfield, *l.c.* p. 598, suggests that 'a covering of wickerwork' might be meant in AV. 9. 3. 8. This, of course, does not fit in with the other two occurrences of the word. Grill renders, 'Flechtennetz'.

It seems that *áksu-* is only a bye-form of *ákṣa-*, both originally meaning 'pole', but the latter eventually being restricted to the pole between the wheels of a chariot, namely, the axle. Such duplicate forms ending in *-a* and *-u* are not rare, cf. for instance: *kykavāka-* AV. 20. 136. 10: *kykavāku-* 'hen,' *kriḍā-* RV. 1. 37. 1, 5: *kriḍú-* 'playing' ib. 9. 20. 7, *tanyatā-* RV. 1. 180. 12: *tanyatú-* 'thundering', *turvāsa-*: *turvaśu-*, n. pr., *pāda-*: *pādú-* RV. 10. 27. 24 'foot', *māyā-*: *-māyú-* in *durmāyú-* RV. 3. 30. 15 'magic', *śayā-* RV. 3. 55. 4: *śayu-* in *śayutrā* ib. 1. 117. 12, 10. 40. 2 'couch', *śára-*: *śáru-* 'arrow', *harṣa-*: *harṣu-* in *harṣu-mánt-* RV. 8. 16. 4 'joy', etc.

Prāk. *akkha-* has a meaning 'a measure of length, four cubits or twenty-four angulis',—Seth, *Paiyasaddamahan-ṇavo s.v.*,—just the same idea as in the English measure of ength, 'pole'. Pāli *akkhavāṭa-* 'fencing round an arena for wrestling' probably contains *ákṣa-* in this sense. Beng. *ākh-* 'sugar cane', the *u* at the end of which is still perceptible in the pronunciation of Western Bengal, seems more likely to have come from *áksu-*, because of its resemblance to a

bamboo pole, than from *ikṣu*-.<sup>1</sup> Beng. (Manbhum, dial.) has another word *ākhun* to denote a hooked bamboo pole, used for separating straw from corn.

It seems also probable that Gr. ἀξίτην 'axe, battle-axe'. Lat. *ascia* (<\**acsia*, cf. *viscus*: ἰξός, *vespa* <\**vepsa*), Goth. *aqizi*, old H. Germ. *acchus*, Germ. *axt*, old Ice. *ex*, *qx*, Ang. S. *æx*,—Boisacq, Greek Dictionary, s.v. ἀξίτην— and Eng. *axe* are connected with *ákṣu*—*ákṣa*-, the meaning in these cases having conceivably been transferred from the 'handle of the axe' to the 'axe' itself.

We shall now see how this meaning suits the passages quoted above. In AV. 8.8.18 *āṣa*- is an uncommon word which Whitney, followed by Henry, emends to *óṣa*- and translates *mṛtyór āṣam āpadyantām* as 'let them go unto death's burning (?)'. He remarks, however, that only two of his MSS. read *óṣam*, all the rest *āṣam*, 'which must accordingly be regarded as the traditional text, although unintelligible'. It is probably the same word as *āsá*- 'nearness' cerebralised by mistake, helped probably by the nearness of the preceding *r*.<sup>2</sup> *Mṛtyór āṣam*, etc., can then be paralleled by 3. 11. 2b=RV 10. 161. 2b, *yádi kṣitáyur yádi vā páreto yádi mṛtyór antikám nítá evá*. If this be acceptable, we may modify Whitney's translation thus: "Let them go unto the nearness of death unto hunger, debility, the deadly weapon, fear; by pole and net, O Śarva, [do thou] and Indra slay yonder army". Poles of the net or the club are referred to as instruments of killing in the same hymn: v. 5, *antárikṣam jálam āsíd jāladandā dīśo mahīḥ*: *tenā 'bhidhāya dāsyūnām Śakráḥ sēnām āpāvapat*; v. 11, *trṇédhv enān matyām Bhavásya*; and v. 12, *Sādhyā ékam jāladandām udyátya yanty ójasā*: *Rudrá ékam Vāsava ékam Ādityair éka údyataḥ*.

<sup>1</sup> *Vamśa*- is given as a synonym of *ikṣu*-, Dhanvantari- and Rāja-nighaṇṭu, ASS., p. 156. Hindi *ūkh* (besides *īkh*) is probably a case of assimilation, *ikṣuḥ* > *ikkhu* > \**ukku* > *ūkh*. Cf. Pr. *ucchu*=*ikṣu*-, Brugmann, Kurze verg. Gram. d. idg. Sprachen § 330.

<sup>2</sup> Such irregular cerebralisation is found elsewhere in the text. Cf., for instance, *ṛtūbhyas tvā* 3. 10. 10, *sām naṣ tēbhīḥ* 2. 35. 2, *vī taṣṭhiré* 4. 6. 2, etc.

AV. 9. 3. enumerates the different things used in the construction of a *śālā*, a particular kind of thatched house still in common use in India. A description of a modern *śālā* with reference to the Atharvan hymn may be found helpful in properly understanding the hymn as a whole and the verse under discussion in particular. In the Mānbhūm district, before the walls are raised, a frame-work of the house is made by fixing posts (*upamīt*-<sup>1</sup>, v. 1) at short distances which are connected at the top by posts running all round (*parimīt*-, v. 1). On these connecting poles rests one end of the slanting cross-poles (*saṁdamśá*-<sup>2</sup>, v. 5), which, with their other ends, hold the dividing pole at the top (*párisvañjala*-<sup>3</sup>, v. 5, *viṣūvánt*-, v. 8).

These are laid over with sliced pieces of bamboo (prob. *paladá*-<sup>4</sup>, v. 5 and 17) tied to the crosspoles by means of strings, made of a kind of grass, or bamboo-skins (v. 4). The top of this frame-work is then covered with straw, which is kept together by means of sliced bamboos spread upon it and tied to those below (v. 17). Walls are then raised, or, in some cases, the supporting posts are first connected by a net-work of rushes (v. 18), which is then plastered with earth. Sometimes the crosspoles of the thatch hang down a little beyond the walls and are then supported by a series of slanting poles, fixed against (*pratimīt*-, v. 1) the outer sides of the supporting poles. Of furniture in such a house, two pieces are almost invariably

<sup>1</sup> *Upamīt*-, *parimīt*-, and *pratimīt*- are all from the root *mi*- 'to build', 'to erect'. *Upamīt*- is found also in RV. 1. 59. 1, 4. 5. 1, where a supporting pillar or post is intended, as well as *mīt*-, ib. 10. 18. 12, with the same meaning.

<sup>2</sup> *Saṁdamśá*- usually means 'tongs'. These poles are so called, because each pair of them holds the ridge-pole as a pair of tongs. In Beng. they are called *kāci* 'scissors', which gives the same idea.

<sup>3</sup> *Párisvañjala*- is probably a corruption for—*svañjanya*-, 'that which is to be embraced (viz., the ridge-pole, by the cross-poles on either side)'; cf. Ppp. reading, *parisvañcanadasya*. For interchange of *n* and *l*, cf. *kanyānā*- RV. 8. 35. 5: *kanyālā*-AV. 'maiden', *peśanī*-f.: *peśala*- 'beautiful', *mulālī*-AV: *mṇālī*- 'lotus-stem', and Wack. 1. 175 (c). n.

<sup>4</sup> *Paladá*- seems to be a Prakritism for *pra-rada*-, containing the root, *rad*- in the sense of 'scraping', 'slicing', 'splitting', cf. *tāsara*:- *trasara*-, 'shuttle'.

to be found: the sling (*śikyā-*, v. 6), made of ropes, for hanging vessels on and the bamboo pole, sliced or intact, for hanging clothes on. The latter is hung down either from the crosspoles or from the ridge by means of cords tied to either end. When heavily laden, it would, of course, make a curve and thus resemble a head-band (*opaśā-*, for which see below). This must be intended by *ākṣu-* in the verse under discussion (*viz.*, 9. 3. 8); the epithet 'thousand-eyed (*sahasrākṣā-*)'—which, under any circumstances, would be an exaggeration—referring to its knotty joints. These, oval and slowly rising, resemble the eyeball to some extent, and for this reason they are often referred to as the 'eyes' of bamboo, cane, sugar cane, etc., in Bengali and other modern Indian languages.<sup>1</sup>

Accordingly, we may translate: "The out-stretched thousand-eyed pole, (like) a headband, hung down from (*āvanaddha-*) and tied on to (*abhīhita-*) the ridge, do we unfasten with our spell". The two epithets *āvanaddha-* and *abhīhita-* are significant as referring to the clothes-pole.

The RV. verse may be translated: "May I turn towards (*i.e.*, be inclined to give) a present for you, O wonderful ones, by the offering of a cow, like the aged son of Tugra (*viz.*, Bhujyu). Through your greatness, from water he goes to the earth; by you two (*vām*) his pole of distress is shattered, O adorable ones."

The pole here intended must be that, with slings at both ends, used for carrying loads (*vivadha-* or *vihaṅgikā-*, Hindi *bāhāṅg*), the idea being that he was thereby relieved of the load of distress that he had been carrying. I take here *apāḥ* as ablative singular of *áp-*, cf. Grassmann, s.v. *áp*, for use in singular; *kṣoṇí* as instrumental singular of *kṣoṇí-* 'earth', which is quite in consonance with the pada-pāṭha's considering it a *pragṛhya*, cf. Ved. Gr. § 72. 2 (c), and the pada-text of *āṣṭrī* AV. 6. 27. 3b, *māhī* 18. 1. 39b etc.; *māhinā* = *māhi(m)nā*, the first vowel lengthened for the sake of metre and then confused with *māhina-*, which accounts for the accent; cf. *pāthiṣṭhām* AV.

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<sup>1</sup> Nepali has *akhaṭo* for notches, which seems to be an extension of *akṣa-*.

14. 2. 6d (*patheṣṭhām*, RV. 10. 40. 13d), 'accented as if it were a superlative' (Wh.); and *vām* in **d** as instrumental dual, cf. RV. 1. 158. 3a, *yuktó ha yád vām Taugryāya perúr ví mádhye árṇaso dhāyi pajráh*, and ib. v. 4d, *mā mām édho dásatayaś citó dhāk prá yád vām baddhás tmáni khādati kṣām*. For the story of Bhujyu's deliverance from the waters onto the dry land, cf. RV. 1. 116. 3-5, 117. 14, etc.

*ákṣya-*

*éhi jīvám tráyamāṇam párvatsyā 'syákṣyam : víśvebhir devaír dattám paridhír jīvanāya kām*. 4. 9. 1.

Previous Scholars : '*parvatasya trikakunnāmnō gireḥ akṣam asi cakṣur bhavasi*'—Sāyaṇa. '... bist eine Salbe vom Gebirge (?)',—Grill, who referring to 19. 45. 3 (*parvatīyam āñjanam*), suggests an emendation to *āñjana-*. Quoting Roth's opinion that *ákṣya-* may mean 'belonging to the eye, i.e., an eye-ointment', he remarks that the characteristics of the remedy do not admit of such a limitation and that he can rather conceive of an epithet *akṣayya-* or *akṣ ara-*. "Come hither ! thou art the living, protecting eye-ointment of the mountain given by all the gods as a safeguard unto life."—Bloomfield, who remarks in the notes, "Aksham does not mean 'eye', akshyam is otherwise unquotable. Nevertheless we have translated akshyam, for the passage seems to be a tantalising reverberation of Śat. Br. III. 1. 3. 12 (viz., *yatra vā Indro Vṛtramāhaṃ tasya yad akṣy āsit tam giriṃ traī-kakṣdam akarot tad yad traīkakṣdam bhavati cakṣusy evai 'taḥ cakṣur dadhāti*). He refers also to MS. III. 6.3. and TS. VI. 1. 1. 5, each of which gives a version of the same story. "Come thou, rescuing the living one; of the mountain art thou for the eyes (?)..."—Whitney, who remarks, "The meter indicates that the true reading at the end of **b** is *ákṣyam*...; but *ákṣya* is unknown elsewhere and its meaning in this connection is obscure."

The bad construction and obscurity of meaning which follow from the usual way of splitting **b** seems to suggest that we have to deal here with two words instead of three, viz., *párvatasya āsyákṣyam*, 'living in the mouth of the mountain'. This would be a fitting epithet for *āñjana-*, one variety of the soft rock from which it is made being found in the cavities of some mountains, the other in the beds of certain rivers ; cf. v. 10, *yádi vā'si traīka-kudám yádi yāmunám ucyāse : ubhé te bhadré nāmnī*...., and *sauvīrāñjana-* and *sroto'ñjana-* in Vaidyaka, e.g., Dhanva. and Rāja., p. 125, Bhavaprakāśa, Srīveṅkaṭeśvara Press ed., p. 43. *Āsyákṣya-* (to be read *āsiakṣia-*) contains the present stem of the

root *kṣi-* 'to live' (cf. pres. *kṣiyanti*) followed by the suffix *-a*, formed like *cakram-āsajá-* RV. 5. 34. 6, *a-paśy-á-* ib. 1. 148. 5, *sadāpṛṇ-á-* ib. 5. 44. 12, etc., Ved Gr. § 115. 3a, which (denoting the agent) normally accent the suffix. The verse may thus be translated: "Come thou! rescuing the living one, who art a liver in the mouth of the mountain; given by all the gods, an enclosure, as it were, for life."

The confusion of the copyist of the pada-pāṭha is easily accounted for in the reminiscence of the story referred to above and in the fact that *āñjana-* generally means an eye-ointment. I say, 'generally', because there are indications in the same hymn and elsewhere that it was applied to other parts of the body as well, being thus equivalent to an ordinary ointment or medicated oil. Cf. v. 4., *yáśyā'ñjana prasárpasy ángam-aṅgam páruṣparuḥ : táto yákṣmam ví bādhasa ugró madhyamaśir iva*; v. 8, *tráyo dāsá āñjanasya takmā balāsa úd áhiḥ*; and 19. 45. 5, *ākṣvaí 'kam mañim ekam kṛṇusva snāhy ékenā píbaí 'kam eṣām : cāturvīram nairtébhyas catúrbhyo grāhyā bandhébhyah pári pātv asmān*.

In this connection may be considered *áhi-* in v. 8 quoted above. The present state of accent and the padapāṭha require us to take *ādahiḥ* as two words and the commentator accordingly explains *áhi-* as 'snake-poisoning.' But coming together with *takr* 'n- (fever) and *balāsa-* (cold ?)<sup>1</sup> it would rather refer to some malady as Whitney also has suggested. No disease of the name, however, is known. I should think that it is one word, *ādáhi-* 'burning, i.e., the sore caused by burning,' cf. *ājāni-* 'birth' RV. 3. 17. 3, *ābhogí-* 'enjoyment' ib. 1. 113. 5, *saṁtani-* 'clashing noise', etc. As ointments, including medicated oils, are prescribed for fever, cold, and burnt-sores, in their various stages, this meaning would suit the context quite well.

#### *ádrūkṣṇa-*

*yát te vāsaḥ paridhānam yām nīvim kṛṇuse tvám : sívám te tanvè tát kṛṇmaḥ saṁsparśé 'drūkṣṇam astu te*. 8. 2. 16.

<sup>1</sup> *Balāsa-* is used frequently in the medical Śāstras as equivalent to *kapha-* or *śleṣman-* 'phlegm', 'expectoration.' Cf. Aṣṭāṅgahr̥daya, Sūtra. 23, 19; Uttara. 40, 31; and B.R., s.v.

Previous Scholars: 'tac ca vastram saṁsparśe viṣaye adrūkṣaṇam arūkṣam yathā mārḍavam aśnute (for astu te) vyāpnoti gacchati tathā kṣṇmaḥ.'—Sāyaṇa. '...nicht rauh sei's zur berührung dir'—Ludwig, p. 497. '...puisse ce contact t'être une caresse'—Henry. '...not rough to thy touch s! 't be'—Bloomfield. '...be it not harsh to thy touch'—Whitney, noting that "SPP. reads 'with all his authorities' *adrūkṣaṇam* in *d*. Our mss. might doubtless all be understood in the same way, but some of them look more like -*ḍū*- or -*dū*-; -*rū*-, which our text unfortunately gives, is not found in any; neither *rūkṣaṇa* nor *drūkṣaṇa* appears to be met with elsewhere."

*Ādrūkṣaṇa*- is undoubtedly the correct reading, which even the corrupt '*dukṣaṇam* of Ppp. points to. The word apparently contains the root *druh*- 'to harm', followed by the suffix *-sna*, Ved. Gr. § 118, and preceded by the negative particle. The absence of aspiration in -*dru*- points to the fact that -*ks*- in cases like this represents an earlier -*gzh*-,<sup>1</sup> which has been lost in Sanskrit, Wack. I. § 209. a.

The lengthening of the root-vowel is similar to that found in *tīkṣṇá*- 'sharp': *tij*- 'to sharpen', *tigmá*-, TS. *hálīkṣaṇa*:- VS. *halīkṣaṇa*- 'a kind of animal', *śīkṣā*:- *śīkṣā*- 'phonetics', which, according to Wack. I. § 39. n., have their *ī* from the desiderative, where *ī* is found several times before -*ks*-, partly in place of older *i*. To these may be added *nīkṣaṇa*:- *nīks*- 'pierce,' and probably *dīkṣ*- 'to initiate a pupil': *dīs* 'to direct' and *rūkṣa*- 'rough': *ruj*- 'to break', 'to harm', with the same underlying idea as in *ādrūkṣaṇa*- (BR. connect it with *rūṣ*- 'to make dusty', which is not convincing, both as regards meaning and change of -*ṣ*- to -*k*-, cf. Wack. I. § 118. n.). As instances of the lengthening of *u* gives Wack., loc. cit., *pratyavarūhya*: *pratyava-ruh*- (Aufrecht, AB. 427), *nirūhya*, AB. 7.5.1: *nir-uhya*, *tūṣṇīm* 'silent': *tuṣ*- 'to be silent', VS. *sūmná*:- elsewhere, *sumná*-, Up. *sūkṣma*:- VS. ŚB. *sukṣmá*-.  
It will be seen in the above instances that the *i* or *u*

<sup>1</sup> Other instances from the RV. are: *dákṣat* 1.130.8, 2.4.7, *dukṣi* 2.1.10, *dakṣi* (voc.) 1.141.8, *dakṣúṣaḥ* (g.s.) 1.141.7, *dákṣoḥ* (g.s.) 2.4.4: *dah*- 'to burn'; *adukṣat* 1.33.10, *adukṣata* 1.160.3, *dukṣāḥ*, 7.4.7, *dukṣán* 1.121.8, *dúdukṣan* 10.61.10, 74.4, *dúdukṣat* 7.18.4: *duh*- 'to milk', etc. In all these cases the pada-text replaces *d* (the second one in reduplicated stems) by *dh* after the manner of later Sanskrit. Cf. Wack. I. § 160.

in each case is followed by a conjunct whose last member or the last two, when it consists of three, are continuatives. Such conjuncts are, of course, easier to be pronounced as one whole, whether at the beginning or in the middle of a word. There grew up thus a dialectical tendency, as testified by TPr. 21.7.9 (mentioned in Wack. I. § 240. b), to consider such a conjunct in the middle of a word as belonging to the following vowel. The heaviness of the immediately preceding vowel, which is usual before a conjunct, being thereby shaken, there was occasion for a compensatory lengthening which is what we have in the above instances. The reason, then, why this phenomenon is not universal may possibly lie in the fact that the spelling was constantly corrected, where etymological connections were obvious.

*Ādrūkṣṇa-* would thus mean 'unharming' (cf. *druhila-* in Mān. Śr. 2.14.14, *..druhīlam aḥatām vāsaḥ paridhāya..*, 'putting on rough, new clothes') in the above passage: "That which is thy cloth for putting round, the waist-strip that thou makest; we make it auspicious for thy body, be it unharming in touch to thee."

#### *ādroghāvitā*

*kṛṇutā dhūmām vṛṣaṇaḥ sakhāyó 'droghāvitā vācam āccha : ayīm Agnīḥ pṛtanāśāt suvīro yéna devā āsahanta dāsyūn.* 11.1.2=RV. 3.29.9, which has *kṛṇota..vṛṣaṇam* in **a**, '*sredhanta itana vājam āccha* in **b**, and *devāso* in **d**.

V. l.: Wh.'s collation-book gives *-avitāḥ* in **b** as pada-reading without note of variant. SPP. gives *-avitā*, following one or two of his mss. and the commentator. Ppp. is corrupt, but has in **b**, *adroghā vitā vātam matsa*.

Previous Scholars: '*adrohakāriṇām sucaritrūṇām avitā rakṣitā vācam āccha ..ṣṣrūpām vācam abhilakṣya*,'—Sāy. 'Adj. Wahrhaftigkeit liebend'—BR. Bloomfield, p. 611, thinks that the Śaunakiya text scarcely yields sense in **b**, and that the RV. and the Ppp. texts suggest the reading, *ādroghā vitā vājam āccha* or *ādroghā āveta* etc., on the basis of which he translates: 'unharmful by wiles go ye into the contest.' Henry translates **b**, 'dans la direction de la parole (sacrée) confiants dans la faveur du (Dieu) inoffensif.' "Make ye smoke, O ye bulls, companions, ye that are aided by the unhatful (?), unto speech: the Agni (is) fight-overpowering, having good heroes, by whom the gods overpowered the barbarians"—Wh.

*Ādroghāvitā vācam āccha* seems to be an exact paraphrase of *āsredhanta itana vājam āccha* in RV. *Ādroghāḥ* and *āsredhantaḥ* both mean 'unharming' or 'unharmed.' For double Sandhi between *ādroghāḥ* and *avitā*, see under *eru*. The meaning 'to move', 'to go', for *av-*, given in the Dhātupāṭha and quoted by BR., has to be assumed for several cases: for instance, *avatkā-* in *adó yád avadhāvaty avatkám ádhi párvatāt : tát te kṛṇomi bheṣajám súbheṣajám yáthā 'sasi*, AV. 2.3.1, 'what runs down yonder, gliding off the mountain', etc.<sup>1</sup>; *ávani-*,<sup>2</sup> 'stream', 'river', or 'course of river', connected by some with *av-* 'to protect' and by others with *áva* 'down', both unsatisfactory: *ud-ávantaṁ* in *ahám enāv údatisṭhipaṁ gāvau śrāntasádāv iva : kurkurāv iva kūjantāv udávantaṁ vfkāv iva*, AV. 7.95(100). 2. 'I have made these two stand up like two weary-sitting cows: barking like dogs (du.) springing up like wolves (du.)'<sup>3</sup>; *pra-av-* in *marúdbhiḥ prácyutā meghāḥ právantu pṛthivím ánu* AV. 4.15.9 c, d, 'let the clouds dropped forth by the Maruts glide along the earth'<sup>4</sup>, etc. For the older form *avita* instead of *avata*, cf. RV. 7.59.6, *ā ca no barhiḥ sádatā 'vitā ca spārhāni dátave vásu*.

*Vācam* is a case of de-voicing, which, so common in the Ppp., is also found several times in the Śaunakiya text; cf., for instance, *áva-tīryatiḥ* (mss.) for *-tīrya-* (Wh.) in 19.9.8d, *sám no bhūmir vepyamānā sám ulkā nīrhataṁ ca yát : sám gāvo lóhitaksīrāḥ sám bhūmir ávatīryatiḥ : vitāvatī* for *vidhā-*

<sup>1</sup> Whitney renders "What runs down yonder, aiding (?) off the mountain," and remarks, "*Avatkā* (*ava* 'tkám : quoted in the comment to Prāt. i. 103 : ii. 38 ; iv. 25) is obscure, but it is here translated as from the present participle of root *av* (like *ejatkā*, v. 23.7. [cf. *abhimādayatkā*, QB., *vikṣīnatká*, VS.]); this the comm. favours (*vyādhiparihāreṇa rak-śakam*)."

<sup>2</sup> Johansson, IF. 2, 62, derives *ávani-* and *avatká-* (fn. 2) from an I.-E. root *eye-* 'to be wet.' Cf. also Persson, *ib.* 35, 200.

<sup>3</sup> "...like (two) growling dogs, like (two) lurking (? *ud-av*) wolves,"—Whitney, noting, "The comm. explains *udávantaṁ* by *goyūthamadhye vatsān udgrhya gacchantau* : Henry renders, 'that watch one another' [He would reject *ud* in a]".

<sup>4</sup> Whitney renders c, d : "let the clouds, started forward by the Maruts, show favour (*pra-av*) along the earth."

(BR.) in 12.2.38d (of which **c**, **d** are repeated as **c**, **d** of v. 52), *múhur gr̥dhyaiḥ prá vadaty ārtim mártyo nītya : kravýád yān agnir antikād anuvīdvān vitāvati ; priyāsam* for *bhriyāsam* (Sāy., Wh., Weber) in 3.5.4c, *Sómasya parñāḥ sāha ugrām āgann Īndreṇa dattó Váruṇena śiṣṭāḥ : tám priyāsam bahú rócāmāno dīrghāyutvāya śatásārādāya ; bhāṛcikaḥ* (majority of SPP.'s and one of Wh.'s mss.) for *-r̥jīkaḥ* in 18.1.30c ; *mathavyān* for *madhavyān* in 2.35.2c ; *yāti* for *yādi* (Wh.) in 10.3.6b, *svapnām suptvā yāli páśyāsi pāpām mṛgāḥ sṛtīm yāti dhāvād ájuṣṭām : parikṣavāc chakúneḥ pāpavādād ayām mañir varaṇó vārayisyate*, etc.

### *aparāparaṇāḥ*

*avāstúm enam ásvagam áprajasam karoty aparāparaṇó bhavati kṣiyúte*. 12.5.45. (12.11.7). *yá evām vidúṣo brāhmaṇásya kṣatriyo gām ādatté*. v. 46.

Previous Scholars : 'Adj. ohne Forsetzung, ohne Nachkommenschaft',—BR. "Elle le prive de fortune, de patrimoine, de posterité : il n'a plus ni ancêtres ni descendants, il perit. . .,"—Henry. "Celui (*viz.*, sense) de *aparāparaṇó* paraît ressortir à la fois du contexte et de l'analyse du mot,"—*ibid.*, commentary, p. 259. "Without abode, without home, without progeny, she makes him ; he becomes without succession (?) ; he is destroyed :"—Whitney.

BR. and Henry evidently connect *aparāparaṇāḥ* with *parāpara-* which expresses the idea of relativity such as, 'far and near', 'prior and posterior', 'before and behind', etc. But how they explain the suffix *-na* is not clear. In its absence it would rather have meant 'without anything else to stand by, far or near, before or after, in future or in the past', 'all alone by himself', 'stranded in the world'. A change in accentuation would, however, enable us to see in it two words (with double Sandhi), \**áparāḥ* 'devoid of riches (: *raí-* 'riches')' and \**áparaṇāḥ* 'devoid of pleasure', cf. *ápavrata-*, *ápodaka-* etc. For the correspondence, *ā-* (before consonants) : *āy-* (before vowels), cf. Wack. I. § 91, Ved. Gr. § 362. Compare also *śatá-rā-* RV. 10. 106. 5, which, according to Grassmann and Macdonell (*loc. cit.*), has *raí-* for its second member.

### *arāṭakti-*

*éyam agann ósadhīnām vīrúdhām vīryāvati : ajaśṛṅgy arāṭakti tīkṣṇaśṛṅgí vy ṛṣatu*. 4. 37. 6.

Previous Scholars: "*arā adātūro himsakāḥ tān asmāt sthānāt aṭayati uccāṭayati* 'ti *arāṭakī*; *tikṣṇaśṅgī tikṣṇe ugragandhe śṅgākṛtī phale yasyāḥ evaṃguṇaviśiṣṭā*,"—Sāyaṇa. "N. der Pflanze *Āgaṣṭṅgī* oder Beiw. derselben. . . . . Vielleicht verwandt mit *arāla*."—BR. "Hither hath come this mighty one (*vīryāvānt*) of the herbs, of the plants; let the goat-horned *arāṭakī*, the sharp-horned, push out".—Wh. Ludwig and Bloomfield also do not translate *arāṭakī*, nor *ajaśṅgī*, and they consider *tikṣṇaśṅgī* as if in the instrumental ('with its sharp horns').

*Arāṭa-* in *arāṭakī* is evidently the same word as *arāḍa*-<sup>1</sup> in MS. 2. 5. 9, p. 59. 17, *arunās tūparās caitreyo devānām āsīñ (?) śyétō 'yahśṛṅgaḥ 'saineyō 'surānām, té 'surā utkrodīno 'carann, arāḍo 'smākam tūpa 3 ro 'mīśām iti*, and *arāḍī-* in Ś.Br. 4. 5. 5. 5, *atha yad upāmsuḥ, hṛtvā ūrdhvaṃ anumārṣti tasmād imā ajā arāḍītarā ākrāmamāṇā iva yanti*, and in TS. 5. 6. 21. 1, . . . . . *vāruṇī kṛṣṇé vaśé arāḍyaū*<sup>2</sup> *divyāv ṛṣabhaū parimaraū*. Sāyaṇa explains *arāḍyaū* in TS. as *ucchrītaśṅgau* 'high-horned', but in view of the passage from MS. quoted above, where *arāḍa-* is contrasted with *tūparā*- 'hornless', the meaning seems to be simply 'horned'. The first element in *arāṭa-*, viz., *ara-*, is most probably connected with *arā*- 'spokes', *ala*- 'sting of the scorpion (or, of an insect in general, cf. *alin*- 'bee')', *ārā*- 'awl', etc., all denoting something pointed, considering how frequently the idea of piercing is associated with *śṅga*- 'horn', cf. *śīṣīte śṅge rākṣase vinīkṣe* RV. 5. 2. 9d, 'he sharpens his (two) horns in order to pierce the demon.' The second element is the suffix *-ṭa*, so frequently found in Apabhraṃśa. It is probably identical with the suffix *-ta*,<sup>3</sup> cerebralised through the influence of the neighbouring *r*-sound,

<sup>1</sup> Sans. *ṭ*, between vowels, regularly becomes *-ḍ-* in Prākṛit, and most of the modern Indo-Aryan vernaculars, cf. Pischel, Prak. Gramm. § 192; Geiger, Pali Gramm., § 38.

<sup>2</sup> Sāyaṇa (followed by others) connects *arāḍyaū* with *ṛṣabhaū* and accordingly takes *arāḍya-* as the stem; but in view of the other two passages it seems preferable to take *arāḍī-* as the stem, the word qualifying *vaśé*.

<sup>3</sup> Suffix *-ta* is found in *án-ap-ta*- RV. 9. 16. 3 'not watery': *ap*- 'water', *ántita*- AV. 6.4.2, 8.5.11 'near at hand': *ánti*- 'near', *ámānyuta*- AV. 12. 3. 31 'not wrathful': *manyú*- 'wrath', *avatú*- 'well': *áva* 'down', *párvata*- 'mountain' (lit., 'rugged'): *párvan*-joint, *śrómata*:-\**śroman*- (Grassmann), etc. It appears as *-ita* in *pūṣpita*, *phalita*, etc.

although not immediately preceding.<sup>1</sup> For lengthening of the stem-vowel next preceding the suffix and a similar cerebration, cf. *kṛkāṭa*- 'neck-joint': *kṛka*- 'throat', *śṛṅgāṭa*- '*Trapa bispinosa*': *śṛṅga*- 'horn'.

Later Sanskrit *arāla*- 'bent', 'curved', 'crooked', must be a further development of the same word. From 'horned' to 'bent like a horn' seems to be an easy step. Intervocalic *ṭ > ḍ > l* (l) is a common phenomenon in middle Indian, cf. Pischel, Prak. Grammar, § 238; Geiger, Pali Grammar, § 386.

As is clear from the quotation from Sāyaṇa above and from the synonyms *viśāṇikā*- and *meṣaśṛṅgī*- given in the Dhanvantarinighaṇṭu, p. 23, the names and various epithets of this plant (*Odina pinnata*) are due to the hornlike shape of its fruit. The last two pādas of the above verse may be translated: "Let the horned *ajaśṛṅgī* ('goat-horned'), the sharp-horned, (or, with its sharp horns), pierce (the Gandharvas and Apsarases, mentioned above)." Cf. *arāṇyāṁ brahmaṇaspate tīkṣṇaśṛṅgo 'dṛṣṇann ihi* RV. 10. 155. 2, *śṛṅgābhyāṁ rākṣa ṛṣaty āvartim hanti cākṣuṣā* AV. 9. 4. 17, etc.

#### *alajī-*

*visalpāsya vidradhāsya vātīkārāsya vālaḥ: yāksmāṇām śarveṣāṁ viśām nīravocam ahām tvāt.* 9. 8. 20.

Previous Scholars: *Alajī-* has been rightly identified by BR. and others with *alajī-* of the medical Śāstras, but the meaning of the latter has unfortunately been narrowed down, doubtless through an oversight, to 'a disease of the eye', and Bloomfield goes so far as to render it with 'inflammation of the eyes'. Henry reads *bālaḥ* instead. Whitney does not translate it.

As a matter of fact, *alajī-* appears to be a kind of boil which may be formed in any part of the body. BR. were misled by the occurrence of the word among diseases of the eye in Suśruta, Uttara. Chap. 2, and thought they found support in the word *andhālaḥ* (*ghanām avaktrām pīḍakām unnatām parimaṇḍalām: andhālaḥ alpapūyām tām vidyāt kaphavā-tajām*, Suśr., Nidāna. Ch. 13, 6) which is simply a boil without a

<sup>1</sup> Cf. Pā. *paṭi*: *prati*, Pā. *paṭhama*:- *prathama*-, Saṁh. *dārvāghāṭa*-class. *cārvāghāṭa*:- *āghāṭa*-, *garuḍā*:- *garuḍant*-, class. *aṣṭpāṭa*- 'bleeding' (lex.): *aṣṭk-pāṭa*-,—Wack. I. § 146 (a), para 5.

mouth. Bhelasamhitā, p. 91, considers the fifth layer of skin (of which it counts six layers) as the base of *alajī-* and *vidradhi-*, and Suśruta, Sūtra. Ch. 2. 7, 9, considers it as due to the morbidity of the flesh, along with various kinds of tumours and swellings (*adhimāmsā-rvudā-rśo-dhijihvo-pajihvo-pakuṣa-gala-śuṇḍikā-lajī-māmsasaṃghātau-ṣṭhāprakopa-gala [gaṇḍa]-gaṇḍa-mālā-prabhṛtayo māmsadosajāḥ*). Vāgbhaṭa counts it among boils due to Gonorrhoea (*prameha*), *dahati tvacam utthāne bhr̥ṣām kaṣṭhā visarpiṇī : raktakṛṣṇātīṛṣṭ-sphoṭa-dāha-moha-jvarārajī*, Aṣṭāṅgahr̥daya, Nidāna. 10, 39 (cf. Suśruta, Nid. 6.14. 18). '*alajī* burns the skin, while rising, is very troublesome, expansive, reddish black, and attended with severe thirst, eruption, inflammation, fainting, and high temperature'; among diseases of the face, *gaṇḍārajī sthiraḥ śopho gaṇḍe dāhajvarānvitaḥ*, ib. Uttara. 21. 12, '*a gaṇḍārajī* is a firm tumour on the cheek, attended with inflammation and high temperature'; among diseases of the eye, *kanīnasyāntar alajī śopho ruk-toda-dāhavīn*, ib. Uttara. 10. 9 (cf. Suśruta, Uttara 2. 8.), '*alajī* is a tumour in the pupil with pain, pricking sensation, and inflammation'; and elsewhere. A comparison of the above passages would point to its being a boil or tumour similar to *vidradhi* (abscess), but much smaller.

### *ālpaśayu-*

*yé mā krodhāyanti lapitā hastīnām maśākā iva : tām ahām manye dūrhitān jāne ālpaśayūn iva.* 4.36.9.

V. l.—Sāyaṇa has *lipitāḥ* (= *upadigdhāḥ*, *saṃkrāntāḥ*) in a. and *durhatān* (= *duṣṭāhananena viṣayikṛtān*) in c. The pada- mss. read *lapitā*, which SPP. emends to *-tāḥ*. Whitney suggests emendation to *lapitvā*.

Previous Scholars : '... jāne janasaṃghe tatsaṃcārasthale avastīthān ālpaśayūn, parimāṇataḥ, ālpakāyāḥ śayanasvabhāvāḥ saṃcārakṣamāḥ kīṭā ālpaśayavaḥ, te yathā prāṇisaṃcāreṇa hanyante tadvad aham anāyāseṇa apunarbhavam hanmī'tyarthāḥ.'—Sāyaṇa. 'Ein bestimmtes lästiges Insekt oder dgl.'—PW. (V. 1055), and others have followed ('Ungeziefer'—Grill, 'small vermin'—Bloomfield, 'mites (?)'—Whitney), except Ludwig, who translates : 'die mich erzürnen, zum sprechen gebracht (wie fliegen den elefanten) | mein ich, sind sie unglücklich, nur kurze zeit im volk verweilend.' Grill ('durch Gesumm') and Bloomfield ('with their jabber') seem to consider *lapitā* as if in the instrumental.

The redundant syllable in the first pāda and the two obscure words *lapitā* (or *lipitāḥ*) and *ālpaśayu-*, which can hardly be

reconciled with the context in a satisfactory manner, make it obvious that the passage is corrupt. The meaning of *ālpasayu-* as given by Sāyana and hesitatingly followed by others is a mere guess. The word does not appear to be found anywhere else. *Sayu-* is found elsewhere in the sense of 'the sleepy one', especially the snake called *ajagara*, or of 'couch' as in *sayutrā* (RV.). Neither of these meanings would suit *ālpasayu-*, which, as a Bahuvrihi, would mean 'one having few *sayus*'. On the other hand, the adjective *dúrhītān*, which means 'miserable' as in RV. 8. 19. 26 (*ná tva rāsīyā 'bhīśastaye vaso ná pāpatvāya santya: ná me slotā 'mativā ná dúrhitah syūd Agne na pāpāyā*), suggests that *ālpasayūn* is probably a corruption for *ālpapaśūn* (so also Grill, p. 139). Compare, AV. 12. 4. 25, *anapatyām ālpapaśūm vaśū kṛṇoti pūruṣam*, and 4. 17. 6, *kṣudhāmārām tṛṣṇāmārām agūtām anapatyātūm*, where, as in many other places, want of cattle is considered equivalent to misery. The process might have been this: by an unconscious metathesis in the mind of the copyist *ālpasapūn* was written in place of *-paśūn*, which then was easily simplified to *-sayūn*, helped by the similarity of the letters *p* (प) and *y* (य)<sup>1</sup> as well as by the comparative intelligibility of *-sayu-* as against *-śapu-*.

The first hemistich seems to have originally read, *yé me dháyanti lohītā* (or *-tām*) *hastīno maśúkā iva*. The first step seems to have been probably the intrusion of the root *krudh-* from the following verse, after which *lohītā* (or *-tām*) might have been

<sup>1</sup> Another curious instance of confusion of these two letters, followed by a syncopation of the preceding vowel, appears to be *abhiśastyā-* in 6. 120. 2, *bhūmir mātā 'ditir no janītram bhrātū 'ntárikṣam abhiśastyā naḥ: dyaúr naḥ pitā pítiryāc chān bhavāti jāmim ttvā mā' va patsi lokāt*, which is of such an obscuring character that Whitney is forced to remark; 'the variants are of the kind that seem to show that the text was unintelligible to the text-makers, and that we are excusable in finding the text extremely obscure'. If, however, we see *abhiśastyā(h) < -śastiyāh < -śastipāh*, the meaning is quite clear: "The earth our mother, Aditi our birthplace, the atmosphere our brother, are our protectors against imprecation; may heaven our father be weal to us from paternal (guilt); having harmed my relatives, may I not fall down from the wished-for-world". The reading in a, *ābhiśasta énaḥ*, in TA. 2. 6. 29 is due to a different kind of confusion, that between *p* (प) and *e* (ए); thus, *ābhiśasta énaḥ < -śasti panaḥ < -śastipā naḥ*. For other examples, see *eru*.

consciously changed to *lapitā* (‘jabbering’?) in order somehow to agree with it and, of course, the genetives *me* and *hastino* to the corresponding accusatives. Sucking of blood being what is expected of the *piśācas*, the eaters of raw flesh (cf. AV. 5. 29. 9, *kravyādām Agne rudhirām piśācām*), against whom the whole hymn is directed, the verse may be translated (with these emendations): “Those who suck my blood as mosquitoes that of the elephant; them I consider wretched, as, among the people, those who have few cattle”.

*āvarjūṣiṇām*

*turāṇām āturāṇām viśām āvarjūṣiṇām : samaitu viśvato bhāgo antarahastām kṛtām māma.* 7. 50(52). 2.

*tvām no vāvav eṣām āpūrvyāḥ sōmānām prathamāḥ pītīm arhasi sutānām pītīm arhasi : utō vihūnmatīnām viśām vavarjūṣiṇām : viśvā it te dhenāvo duhra āśīram gṛtām duhrata āśīram.* RV. 1. 134. 6.

Previous Scholars: ‘*dyūtakriyām aparityajantīnām*’,—Sāyaṇa on AV. “Ob reich sie sind oder nicht, die Leute helf kein Widerstand; . . . .”——Grill. “Of the quick, of the slow, of the people that cannot avoid it (?), let the fortune come together from all sides, my winnings in hand”.—Whitney. “The meaning of *āvarjūṣiṇām* in **b** is extremely problematical; the translators “wehrloss” etc. Comparison with *viśām vavarjūṣiṇām* RV. 1. 134. 6. and the irregularity of the unreduplicated form, make the reading very suspicious; Ppp. has instead *devayatiṁ*. . . .”—*ibid.*, notes. Grassmann and the RV. translators in general consider *vavarjūṣiṇām* as containing *vrj-* ‘to spread’, thus meaning ‘those who have spread the kuśa-grass’.

The meaning given to *vavarjūṣiṇām* in RV. may suit the context quite well, but *viśām vavarjūṣiṇām* and *viśām āvarjūṣiṇām* are so much alike that one cannot help thinking that they probably express the same idiom and contain essentially the same words. Both *vavarjūṣiṇām* (: *vrj-* ‘to spread’) and *āvarjūṣiṇām* (: *vrj-* ‘to give up’) are irregular if they are really perfect participles with *-vas*, the former because there is scarcely another example in Sanskrit of *-vas* with the strong stem of the perfect,<sup>1</sup> and the latter because of the want of reduplication. The Ppp. reading *devayati(nā)m* ‘worshipping the gods’ in the

<sup>1</sup> Cf. Ved. Gr. § 491-92: Brugmann, Grundriss § 136. para. 4, “die Wurzel silbe erscheint meist in Tiefstufengestalt, regelmässig im Arischen. . . .” The latter, *loc. cit.*, notes some exceptions from Gr. and Goth.

corresponding passage seems to be a paraphrase of *avarjusiṇām* in the Śaunakiya text. For the phrase, cf. RV. 1. 36. 1 (*viśām devayatīnām*), 1. 77. 3, 3. 6. 3, 7. 69. 3 (*devayāntīr viśāh*). Now, *avarjusiṇām*, if containing *avas-* 'help, protection (of the gods)' and root *juṣ-* 'to enjoy', 'to relish', with suffix *-i*, would give almost the same idea. The Rigvedic passage might in that case be considered as containing *viśām u avarjusiṇam*, which would first become *viśām v avar-*, as in VS. 23. 44, *sām v astu tanvè tīva*, or AV. 6. 56.3, *sām v āsnā 'ha āsyām*, and later on, when the meaning had become obscure with the consequence that *avarjusiṇām* was considered one word, *-m* would naturally be changed to Anusvāra. Change of *-as* to *-ar* is not regular, but there are instances. Cf. *ānar-viś-*. RV. 1. 121. 7: *ānas-* and Wack. I. § 28 (γ). Or else, which is more likely, *avar-* may be a parallel stem with *avas-*, just as *amnar-*: *amnas-* (Pāṇ. 8. 2. 20), *usār-*: *usās-*, *ūdhar-*: *ūdhan-*: *ūdhas-*; *āhar-*: *āhan-*; *ratharyati*: *rātha-*, *vādhar-*: *vadhā-*, *vanar-* in *vanargū-*, *vanārśūd-*: *vāna-*, *saparyati*: *sap-* 'to worship', etc.

*Avār-* in *avār mahā Indra dādṛhi śrudhī naḥ śuśoca hī dyauḥ kṣā ná bhīṣā adrivo ghr̥ṇān ná bhīṣā adrivaḥ . . . .* RV. 1. 133. 6, in the hymn just preceding the one considered above and attributed to the same Parucchepa Ṛṣi, may also be the same word. It has been so far considered an instance of *avās-* 'downwards', —the only instance of its ending in *r*. But its identification with *avas-* gives a much better meaning, when *dādṛhi* (which has been tabulated by Grassmann under *dar-*, *dir-*, 'to burst', 'to split up', with a query) is, at the same time, considered a form of the root *dr-* 'to take notice of', 'to regard', which would be quite regular: "Take notice of our great cordial (Grassmann, s.v. *avas-*, meaning ii), O Indra, (and) listen to us: for the heaven has burnt like the earth (?) for fear, for fear of heat, O you carrying stone . . . ." If that be the true meaning, the explanation of the present accentuation lies in the confusion of *dādṛhi* as above noticed.

#### *aśvaksabhā-*

*iṣirā yōṣā yuvatīr dāmūnā rātrī devāsya Savitūr Bhīgasya : aśvaksabhā suhāvā sambhṛtaśrīr ā paprau dyāvāprthivī mahitvā,*  
19. 49. 1.

Previous Scholars: "*asūni āsūni svaviṣaye śīghra-pravṛttini akṣāṇi cakṣurādindriyāṇi abhībhavati tiraskaroti*'ti *asvaksabhā, cakṣurādīnirodhike* 'ti *yūvat*. . . . *yad vā 'asvasya budhnam puruṣasya māyūm* 'ity *uttaratra vakṣyamānatvād ayam arthaḥ: asvān kṣāpayati kṣāpayati* 'ti *asvaksā, asvaksā bhā dīptir yasyāḥ sū*." — Sāyaṇa. "The lively woman, household maiden, night, of god Savitar, of Bhaga, all-expanded, of easy invocation, of assembled fortune (?-*ṛī*), hath filled heaven-and-earth with greatness". — Whitney. "In c, all the mss., with the comm. and SPP., read *açvakṣabhā* (*açvā kṣabhā*), which, as being unintelligible, our edition emends at a venture to *viçvā-vyacoṣ*, and the translation follows the latter, for lack of anything better. . . . . Ppp. reads *açvakṣurā*." — *Ibid.*, notes.

The correct reading may probably be *asvaksubhā* 'restless or swift like a horse': *kṣubh-* 'to put in motion,' 'make restless,' cf. *kṣubhā* (Grassmann, "*kṣubh*, f., schnelle Bewegung") in RV. 5. 41. 13, *vidā cin nū mahānto yé va évā brāvāmo dasmā vīryam dādhanāḥ: váyaś canā subhvā ā'va yanti kṣubhā mártam ānuyatām vadhasnāḥ*. If this be the true reading and meaning, it would lend the idea of swiftness to the verbs *ā paprau* in d, and *āti aruhat* in v. 2 a.

#### *asamsūktagilā-*

*Rudrásyai 'labakārebhyo 'samsūktagilébhyah: idám mahī-syebhyah svábhyo akaram námaḥ*. 11. 2. 30.

Previous Scholars: "To Rudra's howlmaking, unhymned-swallowing (?), greatmouthed dogs I have said this homage."—Whitney, who notes, "The obscure *asamsūktagilā* (Ppp. -*girebhyas*) is paraphrased by the comm. with *asamīcinam açobhamāna-vacanam grṇatti bhāṣante*. How *asamsūktā* should come to mean 'unmasticated' as given in the Pet. Lexx. does not appear. The translation given above conjectures 'not having a hymn with it'". "Aux hurleurs de Rudra, | qui dévorent ceux qui n'ont point d'hymnes [à leur chanter]. . . ." — Henry, who remarks in the commentary, "Je lis *asūktā* 'dépourvu d'hymnes,' le sens implicite étant: 'par conséquent, ils ne nous dévorent pas, nous qui avons un hymne à te chanter'".

The correct reading appears to be *asamsūta-gilébhyah* 'swallowing what is not properly cooked (or not cooked at all)'; *sūta-*, past participle of *svād-* (alternating with *sūd-*, cf. *sūda-* 'cook' and Wack. I. § 20 and § 79 b) 'to make tasteful', 'to cook', formed in the same way as *nuttā-*: *nud-*, *vittā-*: *vid-*, *sattā-*: *sad-*, etc. The mistake may be due to one of the following reasons: (i) *tt* (𑖠) and *kt* (𑖡) are very easily

confused: (ii) *kt > tt* in Pāli, Prāk. and the vernaculars, this being known to the reader or writer, a mistaken attempt to re-Sanskritise it is conceivable; and (iii) *sūkta-* being in much more general use than *sūta-*, an emendation of the latter, if it is not understood, to the former is also conceivable. It will be seen that 'uncooked-swallowing' is a much happier epithet for dogs than any other that could come from *asam-sūkta-*.

### *āharjāta-*

*sām vo goṣṭhēna suṣādā sām rayyā sām sūbhūtyā: āharjātasya yān nāma tēnā vaḥ sām sṛjāmasi.* 3. 14. 1.

*ā tvā cṛtatv Aryamā Pūṣā Bṛhaspātīḥ: āharjātasya yān nāma tēna tvā 'ti cṛtāmasi.* 5. 28. 12.

Previous Scholars: '*ahany ahani jāyata ity āharjātaḥ prāṇivīṣeṣaḥ, tasya yan nāma āharjāta iti tena nāmnā.*'—Sāyaṇa on 3.14.1. Whitney renders *āharjātasya yān nāma* in both the places with 'that which is the name of the dayborn one' and comments (under 3.14.1), "The obscure third pāda is found again below as V. 28. 12.c; it is altogether diversely rendered (conjecturally) by the translators (Weber, "with the blessing of favourable birth"; Ludwig, "with all that which one calls day-born"; Grill, "with whatever a day of luck brings forth"); R. suggests 'with all (of good things) that the day brings, or that is under heaven': none of these suits the other occurrence." "..... 'auspicious' comes very near its sense. Its opposite is *anahar-gāta*, Sāṅkh. Sr. XIV, 51, 2-5 'born on an unlucky day'=*pāpa-nakṣatre gātaḥ*, Kaus, 46, 26 and elsewhere..... Either it is 'born on a good (punya) day' or 'born by day in distinction from night' (cf. *naktaṁgāta* I. 23. 1.)... 'with the name' might mean 'with kind or species', cf. V, 4, 8."—Bloomfield, p. 351.

It seems that *āharjāta-* here probably refers to the god Bhaga and that there is a pun upon the word, as it also means 'luck'.<sup>1</sup> Cf. AV. 19.45.9, *Bhāgo mā bhāgenā'vatu*; 3.16.5, *Bhāgo eva bhāgavā astu devās tēnā vayām bhāgavantāḥ syāma*; 14.1.34, *sām Bhāgena sām Aryamnā sām Dhātā sṛjatu vārcasā*, etc. Bhaga is frequently mentioned together with Aryaman, Pūṣan, Bṛhaspati, etc. (cf. AV. 3.20.3, 6.4.2, 6.74.1, 14.1.50, etc.),

<sup>1</sup> Cf. Macdonell, Ved. Myth., p. 45, "The word *bhaga* also occurs about twenty times in the RV. with the sense of 'bounty, wealth, fortune', and the ambiguity is sometimes played upon."

and might naturally be expected in 5.28.12 as well as in 3.14.1 (the latter immediately followed by, *sám vah sṛjatv Aryamā sám Pūṣā sám Bṛhaspátih : sám Índro yó dhanañjayāh*. . . ). In RV. 1.123.5, Uṣas is called sister of Bhaga, which suggests that the latter was a morning deity, probably a particular aspect of the sun.<sup>1</sup> AV. 3.16. (=RV. 7.41.), devoted to Bhaga, is composed as if to be chanted in the morning. This supports the above contention and makes it plausible that *prātarjātām* in v. 2, which is generally translated as 'early-rising' and which Sāyaṇa (on RV.) takes as two separate words, is probably a corruption of *prātarjātām* 'born in the morning', essentially the same as our *āharjāta*-.

### āṇḍīka-

*esā yajñānām vītato bāhiṣṭho viṣṭārīṇam paktvā divām ā viveśa : āṇḍīkaṁ kumudaṁ sāmāntanoti bīsaṁ sātūkaṁ śāphako mulālī : etās tvā dhārā ūpa yantu sārvaḥ svargé loké mādhumat pīnvamānā ūpa tvā tiṣṭhantu puṣkarīṇih sāmāntāh. 4.34.5.*

*nā'sya kṣétre puṣkarīṇi nā'ṇḍīkaṁ jāyate bīsam : yāsmīn nāṣṭré nirudhyāte brahmaajāyā 'cityā. 5.17.16.*

Previous Scholars: "This extended, is of sacrifices the best carrier; having cooked the *viṣṭārīṇ*, one has entered the sky; the bulb-bearing lotus spreads (*sam-tan*), the *bīsa*, *śālūka*, *śāphaka*, *mulālī*: let all the streams (*dhārā*) come unto thee swelling honeyedly in the heavenly (*svargā*) world; let complete (*sāmānta*) lotus-ponds approach thee."—Whitney (4.34.5). "Not in his field is a lotus-pond, the bulb ( ?*bīsa*) of the bulb-bearing lotus is not produced (*jan*), in whose etc., etc."—*ibid.* (5.17.16). Under 4.34.5 he notes, "The mss. (with the exception, doubtless accidental, of our P.K.) all read *bāhiṣṭhas* at the end of a, and this SPP. retains, while our text makes the obviously called for emendation to *vāh*-. The things mentioned in c, d appear to be edible parts of water-lilies; the bulbous roots, leaf-stems, and radical fibres, which in some species, as the *Nymphaea esculenta*, are savory, and which are eaten somewhat like asparagus. . . The *kumuda* is the *N. esculenta* (*kairava*, comm.); and the comm. explains *bīsa* (he reads *viśa*) as the root-bulb of the *padma*

<sup>1</sup> Cf. Ved. Myth., p. 44, "In the aggregate sense they (*i.e.*, the Ādityas) are the gods of celestial light, without representing any particular manifestation of that light, such as sun, moon, stars, or dawn", and p. 45 "Dawn is Bhaga's sister (1.123.5). Bhaga's eye is adorned with rays (1.136.2), and hymns rise up to Viṣṇu as on Bhaga's path (3.54.14). Yāska describes Bhaga as presiding over the forenoon (Nir. 12.13)".

(*Nelumbium speciosum*) [cf. Lanman, JAOS. XIX. 2d. half, p. 151f.], *çālūka* as that of *utpala* (a *Nymphaea*), *çaphaka* as a hoof-(*çapha*) shaped water-plant, and *mulālī* as=*mṛṇālī*. *Çaphaka* occurs also at Āp. Çs. IX. 14.14., where it seems to signify an edible plant or fruit, perhaps a water-nut".

Of the six names given in 4.34.5c, d, the meanings of three are definitely known: *kúmuda*-is the water-lily, *sālūka*-is its root, and *mulālī* is the root of the lotus (Pāli has exactly the the same form), of which the latter two are edible. *Bisa*-, in later literature, is often confused with *mṛṇāla*-(*mulālī*-); it is, however, distinct from the latter (cf. *mṛṇālaṃ ca bisānvitam*, Caraka, Cikitsā. 11, 78; *bisāni ca mṛṇālaṃ ca* . . . , ibid. v. 82; *bisa-mṛṇāla-kaṣeruka-sṛṅgāṭaka* . . . . ., Suśruta, Sūtra. Ch. 21.) and must originally have meant the stem of plants like water-lily, lotus, etc. The water-lily grows a bulbous (egg-shaped) container of seeds and the lotus, one which looks like a horse's hoof with a circular flat top gradually tapering downwards until it joins the stem; both of these are edible (*i.e.*, only the seeds). The former<sup>1</sup> may be the *āṇḍika*- and the latter the *śaphaka*-<sup>2</sup>. The three pairs of words in the above verse stand in such a way that one in each pair seems to be the subject of *sām tanoti* and the other its object, thus: "The water-lily spreads the 'egg-like' (at the top), the (lily)-stem—the lily-root (down), (and) the lotus-root—the 'hoof-like' (at the top)". This would imply emendation of *śaphako* to *-kaṃ*. A similar emendation seems to be required also for *vitato* and *vāhiṣṭho* (as emended by Wh.) in a, which would then agree with *viṣṭārīṇam* and thus leave *eṣāḥ* free to be the subject of *paktvā* and *ā viveṣa*.

### *āsūṅgá-*

*nīr balāse 'tāḥ prā patā 'sūṅgāḥ śisukó yathā: átho íta  
iva hāyaṇó 'pa drāhy dvīrahā. 6.14.3.*

Previous Scholars: '*he balāsa* . . . . . *yathā yena prakāreṇa āsūṅgaḥ  
aśūgāmī śisukāḥ etatsamjño mṛgo dūram dhāvati tadvat gaccha*'.—Sāyaṇa.

<sup>1</sup> It is interesting to note that it is called *bhēṭ* in Bengali, while what is known as 'egg-fruit' in English is called *bhāṭā* in Hindi.

<sup>2</sup> *Śaphaka* in Āp. Śr. 9. 14. 14, *kṣṇājinaṃ kūṭo vā karṇo vā gardabho hariṇo vā harinapṛṇākā va śyāmūka-pātro vā śaphako ve'ti vijñāyate*, is explained by the commentator as 'a deer that has lost a hoof' and Caland follows him in his translation.

“M. wohl so v. als *āśuga*, N.eines Thieres, vielleicht eines Vogels..... Möglich ist die Auffassung (in AV.): wie ein Füllen, das zum Rosse (*āśu*) läuft.”—BR. “Fly forth from here, O *balāsa*, as a swift foal (after the mare). And even, as the reed in every year, pass away without slaying men”.—Bloomfield. “Fly forth, O *balāsa*, like a young *açumgá*,”—Whitney.

In the present reading it is doubtful whether we have to take *āśuṅgáh* or *śisukáh* as the substantive. If following BR. and Whitney we take the former as a noun, denoting some bird, and *śisukáh* as its adjective, the comparison falls flat, since a young bird can hardly fly. On the other hand, if *āśuṅgá-* is an adjective, the formation causes difficulty. As a rule, when, in a compound word, a nominal stem has a nasal just before the verbal root following it, it is simply the sign of the accusative of that stem. *Āśu-* being an adverb can only have *āśu* in the accusative. The only other apparent exception to this rule is *makṣuṅgamá-* in *makṣuṅgamābhir ūtibhiḥ* RV.8.22.16 [cf. Wack. 2.1. § 86 (e). n : Ved. Gr. §. 276 (p. 164. fn. 5.)]. But *makṣuṅgamá-* may be explained as meaning ‘going to the quick (in sacrifice)’, not ‘quickly-going’.

*Śisū (ká)-* means ‘the young of an animal or man’ and it often stands for the calf as in RV. 2.34.8, *dhenúr ná śisve* : the latter may be its meaning also here, its running away (at the approach of man, owing to nervousness), which is the point of comparison, being well-known. In view of this *-tā* ‘*śuṅgáh*’ may be considered a corruption for *-ta aśṛṅgáh*, helped by the pronunciation of *ṛ* as *ru* in some parts of Southern India, cf. *tābhi śṛuṭó, sruṭó*, or *stutó* for *bhis-tṛṭó* in AV. 19.4.1d (Wh.’s notes). *Aśṛṅgáh* ‘hornless’ would imply that the calf is very young and would thereby support the point of comparison.

#### *āsrāvá-*

*yáthā dyām ca prthivīm cā’ntás tiṣṭhati téjanam : evā rógam cā ’srāvám cā ’ntás tiṣṭhatu múnja ít. 1. 2. 4.*

*ād aṅgá kuvid aṅgá śatám yá bheṣajáni te : téṣām asi tvám uttamám anāsrāvám árogaṇam 2. 3. 2. nīcāiḥ khananty ásurā arusrāṇam idám mahát : tát āsrāvásya bheṣajám tát u rógam anīnaśat. v. 3. (of which c and d are repeated as c and d of vs. 4 and 5).*

*śatām yā bheṣajāni te sahāśraṁ sāṁgatāni ca: śreṣṭham āsrāva-bheṣajām vāsiṣṭhaṁ rogaṇāśanam.* 6. 44. 2.

Previous Scholars: Sāyana explains *āsrāvā-* as *mūtrātisāra-* (diabetes) in 1.2.4, *atisārā-* 'timūtra-nāḍivranādayaḥ' (diarrhoea, diabetes, ulcer, etc.) in 2.3.2, and *raktasrāva-* (bleeding) in 6.44.2. "Ein Körperschaden, Gebrechen",—BR. 'Diarrhoea',—Bloomfield and Grill. The latter remarks (p.80): "2.b. *āsrāvā* nicht: Fluss, eiternde Wunde, . . . sondern . . . Durchfall (*Dārila: atisāra*). Die dreimalige Zusammen-stellung mit *rōga* lässt für letztes die Bedeutung: Leibweh (cf. *rūj* f.) annehmen (so ist z.B. *çiroroga=çirśakti* Kopfweh bei *Dār*). " *Āsrāvā* is rendered by the indefinite term 'flux', its specific meaning being uncertain; "—Whitney, under 2.3.2.

It seems to me that the specific meaning 'bleeding' is required in all the above occurrences of *āsrāvā*. The following are the reasons: (1) AV. 1. 2. is about the defiance (v. 2) and avoidance (v. 3) of the arrows of the enemy. V. 4. would fit in with the other verses only if it relates to a wound already made and its cure; otherwise, as Whitney suggests, it would seem unconnected. See Kauś., 14. 7 and 12, and Whitney's introduction to the hymn. (2) Hymn 2. 3. contains the word *arusrāṇa-* 'wound-healer' twice (vs. 2 and 5), and appears to be directed only against the healing of wounds and stoppage of bleeding. (3) *Rōga-*, found in every case with *āsrāvā-*, seems to have a special meaning here, probably a derivative and archaic one, 'wound', lit. 'breach (in the body)': *rūj-* 'to break'. This would help to clear the obscurity of the second half of the first verse quoted above, showing at the same time its special connection with *āsrāvā-*, and would also give a point to 6. 44. 1: "The heaven has stopped, the earth has stopped, this whole world has stopped: the erect sleeping trees have stopped, may this thy wound (*i.e.*, its bleeding) stop." And lastly (4), 6. 44. 3 contains the word *vātikṛta-nāśanī* which as shown by Zimmer, *Altindisches Leben*, p. 389, means 'healer of the wound'. Thus all the three hymns in which *āsrāvā-* is found are solely directed towards the healing of wounds.<sup>1</sup>

<sup>1</sup> *Vātikṛta-* is found again at 6. 109. 3 together with *kṣiptā-* ('bruised', Wh.) and *atividdhā-* ('pierced'), and *vātikṛta-* at 9.8(13).20 together with *visalpā-*, *vidradhā-* and *alajī-*, all referring to an abscess or boil of some kind. Zimmer identifies *vāta-* with Germ. 'Wunde'. It

*uttaradrāu*

*meṣā iva vai sām ca vī co 'rv ācyase yād uttaradrāv úparaś  
ca khādataḥ : śīrṣṇā śíró 'psasā 'pso ardáyann amśūn babhasti  
hárítebhir āsábhiḥ.* 6. 49. 2.

Previous Scholars: Sāyana, following Kauś. 46. 14, considers all the three verses in the hymn as addressed to Agni by the pupil on the occasion of his preceptor's cremation. His reading is slightly different, having *ucyase* (< *uc samavāye*) for *acyase* in a, *aparaḥ* for *uparaḥ* in b and *bibhasti* (= *bhākṣayati*) in d. He explains *uttaradrāu* either as *upary-avasthita-kāṣṭha-yukte dāhyaśarīre* or *utkr̥ṣṭataradrume mahāvṛkṣabhūyisṭhe* vane and supplies *Agniḥ* as subject of *babhasti* in d. "wie ein beutel [blasbalg] ziehst du zusammen weit dann auseinander dich, wenn der oben laufende [uttara-drāh?] stein und untere freszen, | drängend kopf an kopf, wange an wange frisst er die stängel mit grünem maul."—Ludwig, p. 432. "Like a ram, thou art bent together and wide apart, when in the upper wood the upper and the lower stone devour; exciting (*ard*) head with head, breast (*āpsas*) with breast, he gnaws the soma-stalks with green mouths."—Whitney.

The verse is one of three forming a hymn, which seem to have been originally unconnected (see Whitney, introduction to the hymn). As it stands it hardly gives any connected sense, and the text (given by Wh. in the notes) as found in Ppp., KS., or Āp. Śr. is still worse. The correct reading seems to be : *meṣā iva vai sām ca vī co 'rv ācyase yād uttara dvāv úparaś  
ca khādataḥ : śīrṣṇā śíró 'psasā 'pso ardáyann amśūn babhatsi  
hárítebhir āsábhiḥ.* "Like a ram, thou art bent together and wide apart, when, O upper stone, thou and the lower one, the two, devour; pressing head with head, breast with breast, thou gnawest the soma-stalks with green mouths."

As Whitney also has suggested alternatively, the action of the stones here is compared to that of the rams, butting and drawing back, in a ram-fight, a favourite pastime even now in India. The corruption would be explained by a graphic confusion in the change from *dvā-* (द्व) to *drā-* (द्र), followed by an emendation of *khādataḥ* to *-taḥ*, and a metathesis in *babhatsi*

seems to contain a root *van-* 'to cut' which is probably to be traced also in *van-vāna-* 'wood', *vamśá-* 'bamboo' (cf. *vṛkṣa-* 'tree': *vraśc-* 'to cut') *vāśi-* 'axe' etc. If this is identical with *van-* 'to like', 'to enjoy', the development of meaning may be traced thus: 'to cut' > 'to divide' > 'to share' > 'to enjoy'.

to *-sti*, the former being the second person, singular, present of root *bhas-*, viz., \**babhas-si* (for change of *s* to *t*, cf. Wack. I. 153).

Similar must be the case with *babhasti* in v. 1 of the same hymn, *nahí te Agne tanvāḥ krūrām ānámśa mārtyaḥ: kapir babhasti téjanam svām jarāyu gaūr iva*, which Whitney translates, "Surely no mortal, O Agni, hath attained the cruelty of thy self (*tanú*). The ape gnaws (*bhas*) the shaft (*téjana*) as a cow her own after-birth." Here the second half-verse as it stands, presents no traceable connection with the first, and as nothing is known about the ape's gnawing a shaft, the comparison is obscure. But an emendation of *babhasti* to *-tsi* and *téjanam* to *te jánam* not only brings out a good sense, but also supports Kausika's injunctions: "The tawny one, thou gnawest thine own man (i.e., worshipper, namely, my preceptor), like a cow her after-birth." For *kapir-* in the sense of 'tawny', cf. Abhidhāna-Rājendra, s.v. *kavi*, and also *kapila-* and *kapisha-*.

### *ṛdantu*

*Índra jahí púmāmsam yātudhānam utá striyam māyāyā śśśadānām: vígrīvāso mūradevā ṛdantu mū té dṛśant sūryam uccdrantam.* 8. 4. 24.=RV. 7. 104. 24.

Previous Scholars: *ṛdantu*=*naśyantu*, *śśśadānām*=*himsantim*.—Sāyaṇa, RV. and AV. BR., followed by Grassmann, consider it a form of *√ard-* and give the meaning 'in Bewegung (der Theile) gerathen, zerstieben, sich auflösen'. "O Indra, frappe le sorcier mâle | et la femelle qui s'enorgueillit de sa magic: || que le démons au col tors soient anéantis: | qu'ils ne voient pas le soleil se lever."—Henry. "O Indra, smite the man sorcerer, likewise the woman who is prevailing with magic (*māyā*); let the neckless false-worshippers vanish (*ṛd*); let them not see the sun moving upwards."—Whitney, with the remark, "The obscure *ṛdantu* is glossed by the comm. with *naśyantu*".

Besides here the root *ṛd-* is found in the following typical instances: (a) *ārdrá-* RV. 1. 116. 4, 2. 13. 6, AV. 1. 32. 8, and in the compounds *°dānu-* AV. 16. 3. 4, VS. 18. 45, *°pavi-* AV. 16. 3. 4, *°pavitra-* AV. 9. 6. 27, *°hasta-* AV. 12. 3. 13; (b) *ṛdu-* in *ṛdūdāra-*, epithet of Rudra RV. 2. 33. 5, of Mitra, Varuṇa, and the Ādityas *ib.* 3. 54. 10, of Soma *ib.* 8. 48. 10, and *ṛdūpé* (p. *ṛdu° pé*) and *ṛdūvṛdhā* (p. *ṛdu° vṛdhā*) RV. 8. 77. 11;

(c) *ārdan dhānvāni* RV. 4. 17. 2; (d) *kātām ardati* AV. 12. 4. 3; (e) *ardati* 'to pray,' *ardanā-* 'prayer,' later Sans.; (f) *prārdayo nīcīr apāsaḥ samudrām* RV. 6. 17. 12; (g) *udadhīm ardaya* AV. 4. 15. 6,—*ardayāti* ib. v. 11; (h) *pārāñcam śūsam ardaya* AV. 6. 65. 1, (i) *vṛtrām arday-* RV. 1. 187. 1, 10. 142. 2, *Āyám Kútsam, Atithigvām* . . . 8.53.2 *vī parirāpaḥ* . . . 2.23.14; (j) *śīrṣṇā śíró 'psasā 'pso ardayan* AV. 6. 49. 2 and later Sans.

Outside Sanskrit it is found in the Gr. verb *ἄρδω, ἄρδεύω* 'to sprinkle, to water' and in the derivatives, *ἄρδμός* 'water for sprinkling,' *ἄρδάνιον* 'vase of water'; also in Av. *arədvī* 'goddess of the waters.'—Boisacq, Greek Dictionary, s.v. *ἄρδω*.

All facts considered, the original meaning appears to be, (1) 'to be or make wet or watery,' from which, through association of ideas, must have developed the following meanings: (2) from the impression of running water or rainfall, (i) 'to glide,' (ii) 'to fall'; (3) from moistening one's heart through prayer, 'to pray, to ask for'; (4) in the causatives, (i) 'to make something, such as water, glide,' (ii) 'to make fall,' 'to send down rain,' etc., (iii) 'to make an enemy fall,' i.e., 'to defeat or kill'; (5) from 4 (iii) 'to press or oppress.'<sup>1</sup>

We shall now see how these meanings fit in with the above typical instances.

To begin with, (a) *ārdrā-* not only means 'wet' (i.e., soaked with water) as in RV. 2. 13. 6, *yó bhójanam ca dáyase ca vārdhanam ārdhrād ā śūskaṁ mādhumad dudóhitha*, but also 'watery' (i.e., composed wholly of water) as in RV. 1. 116. 4, *tisráḥ kṣápas trír áhā 'tivrājadbhir Nāsatyā Bhujyúm ūhathuḥ pataṅgaíḥ: samudrásya dhānvann ārdrásya pārē tribhī ráthaiḥ*

<sup>1</sup> Prof. Sieg thinks there are probably two different roots, (1) *rd-* 'to water' contained in the Gr. and Av. instances, in *ārdrā-*, and probably in *rdu-*, and (2) *rd-* 'to fall' contained in the other instances. But considering the relationship of *dru-* 'to melt,' and *dru-* 'to glide,' 'to run fast,' of *gal-* 'to melt' and *gal-* 'to slip or fall,' H. *girnā* 'to fall,' and of Eng. verbs *drip* and *drop*, it seems not unlikely that they are one and the same root in different stages of development of meanings. Walde, s.v. *erd-* "(zer)fließen, Feuchtigkeit," also connects *ardati*, *rdāti* 'flows, etc.', *ardayati* 'kills, etc.', *ārdrā-* 'wet,' *rduḥ-* 'moisture', and Av. *arədvī-*, although he separates Gr. *ἄρδω* etc., from this group.

*śatāpadbhiḥ śālasvaiḥ*, and in *ārdrádānu-* 'having watery drops,' cf. VS. 18. 45, *samudró 'si nábhasvān ārdrádānuḥ*.

(b) Yāska, Nir. 6. 8, equates *ṛdūdāra-* with *mṛdūdāra-* and is followed by Sāyaṇa and BR., the latter giving the meaning 'mild, sanft, gnädig.' Following the traditional accentuation Grassmann splits up the word into *ṛdu'dāra-* (suggested also by BR.); the pada-text does not divide it. As there is hardly another instance of loss of an initial *m*, Grassmann is evidently right in holding that an element *ṛdu*<sup>1</sup> (which has nothing to do with *mṛdu-*) is to be seen in the three words *ṛdūdāra-*, *ṛdūpé*, and *ṛdūvṛdhā*. *Rdūdāra-* probably has the same meaning as *vapódāra-* in RV. 8. 17. 8, *twigrívo vapódārah subāhūr ándhaso máde: Índro vṛtrāṇi jighnate*, which does not appear to mean 'obese' as taken by Grassmann, but rather 'one having fat (here a special variety of it, namely, ghee) in his stomach' (like *vājajathara-*, epithet of *gharmá-*, 5. 19. 4); cf. the epithets, *ghṛtānnau* RV. 6. 67. 8, *ghṛtāsutī* 1. 136. 1, 2. 41. 6, and *ghṛtāyonī* 5. 62. 2 of *Mitrā-Váruṇā*, *ghṛtāsutī* 6. 69. 6 of *Índrā-Viṣṇu*, and *ghṛtāsrī* 10. 65. 2, *ghṛtāsnū-* 9. 88. 5, of Soma. Compare also *vapāvanta-*, epithet of Agni RV. 6. 1. 3, with *ghṛtāvantaṁ yónim* of Agni RV. 10. 91. 4. Thus *ṛdu* = *vapā-* or *ghṛtā-* (: *ṛd* with meaning 2. i.), and the second element is *udāra-*, not *dāra-*.

This meaning of *ṛdu-* suits also RV. 8. 77. 11, *tuvikṣāṁ te súkṛtaṁ sūmayāṁ dhānuḥ sādhr̥ bundó hiraṇyáyah: ubhā te bāhū ráṇyā súsamskṛtā ṛdūpé cid ṛdūvṛdhā*, of which the fourth pāda seems to have presented a difficulty ever since the time of Yāska. Sāyaṇa simply quotes Yāska, Nir. 6. 8, '*eṣā nirukte ekam api padaṁ viháya Yāskena vyākhyātā, tad eva likhyate. tuvikṣāṁ bahuvikṣepāṁ mahāvikṣepāṁ te sukṛtaṁ sūmayāṁ susukhaṁ dhanuḥ sādhyatā te bundo hiraṇyanyah: ubhā te bāhū ranyau ramanīyau sāṁgrāmyau va' rdupe ardana-pātinau marmāny ardanavedhinau vā.*' How the form *ṛdūpé* (not, however, considered a *pragṛhya* in the pada) can qualify, as an adjective, a masculine noun *bāhū* does not appear. BR. and Grassmann take it to mean 'Biene oder ein anderes süssigkeit suchendes Thier, f.'; but even then the force of *cid* 'even'

<sup>1</sup> For this word, see also IF 2, 27.

is lost and we have to assume it here as equivalent to *iva*. It is probably the locative singular of *ṛdupá-*, 'in the sucking of butter,' used in a verbal sense like *avaghrah* (= *avaghrāṇam* 'smelling') in *Āp. Śr.* 8. 16. 3, 12; 13. 17. 9; 15. 11. 14. The adj. *súsaṃskṛta-* 'well-polished' seems also to imply the rubbing of Indra's arms with ghee (or some other oily substance), which would afterwards shine and thus give out all the more the gloss due to it (*ṛdūvṛdh-*). Thus we may translate: "Many-killing, well-made, well-finished is thy bow, magnificent, golden is (thy) arrow: both thy arms are fit for the fight (*rānya-* < *rāṇa-* 'fight'), well-polished, which, even in sucking butter, are butter-increasing."

(c) *Ārdan dhānvāni* in *RV.* 4. 17. 2, *táva tviṣó jāniman rejata dyaúr éjad bhūmir bhiyāsā svásya manyóḥ: ṛghāyānta subhvāḥ párvatāsa ūrdan dhānvāni sarāyanta āpaḥ*, probably means 'the dry lands became wet' (1),<sup>1</sup> cf. the contrast between the wet sea and the dry land in *RV.* 1. 116. 4, quoted above, and *dhānvant srótaḥ kṛṇute* ib. 1. 95. 10a or *íre 'va dhānvan ní jajāsa te viśám* *AV.* 5. 13. 1.

(d) *Kātām ardati* in *AV.* 12. 4. 3, *kūtáyā 'sya sám śīryante sloṇáyā kātām ardati: baṇḍáyā dahyante gṛhāḥ kāṇáyā dīyate svám*, definitely means 'falls into a pit'.

(e) *Ardati* in the sense of 'requesting, praying (3)' is found only in classical Sanskrit, as in *Raghuvamśa* 5. 17, ..... *nirgalitāmbugarbham śaradghanam nā 'rdati cātako 'pi*.

(f) In the instance quoted above it means 'thou madest (the waters) glide forward (4. i.)'.

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<sup>1</sup> Prof. Sieg thinks that here too, as in (d), the root *ṛd-* means 'to fall', the imagery, according to him, being that the mountains dropped down stones on to the dry land and water below, and made the latter move. He, together with several other authorities, considers that the passage refers to the violent movements on the earth's surface during a volcanic eruption or earthquake. This, however, is not sufficiently clear from the context, which seems rather to indulge in a glorification of Indra by stating that fixed states of things alter when he is angry, cf. in particular v. 13. Another objection is that the construction of the verse is such as to imply that *dhānvāni* and *āpaḥ* are as much subjects to the verbs attached to them as *dyaúrḥ*, *bhūmih* and *párvatāsaḥ* to those attached to them.

(g) In the AV. instances quoted above it means 'send down (the cloud) (4. ii)'.

(h) *Ava manyúr ávā 'yatā 'va bāhū manoyújā: parāśara tvām tēsām parāñcam śuśmam ardayā 'dhā no rayīm ā krdhi*, AV. 6. 65. 1, is translated by Whitney: "Down (*áva*) be the fury, down the drawn [arrow], down the mind-yoked arms. O demolisher (*parāśara*), do thou vex (*ard*) away the vehemence (*śuśma*) of them; then get us wealth." I think *d* rather means, 'do thou make their vehemence fall far away (4. ii)'.

(i) In the defeating or killing of enemies the idea of making them fall (4. iii) is prominent.

(j) *śīrṣṇā śíró 'psasā 'pso ardayan amśtūn babhasti hárítebhir āsábhih*, 6. 49. 2. Whitney has 'exciting (*ard*) head with head, breast (*ápsas*) with breast', etc. It rather means 'pressing (5) head with head', etc. *Ardati* in this sense is common in later Sanskrit.

*Rdantu* in the verse under discussion appears to contain the root-aorist stem and to mean 'fall' (2. ii). Accordingly our verse may be translated: "O Indra, slay the male sorcerer and the female, shining forth with magic; let the root-devotees fall neckless (on the ground); may they not see the rising sun." <sup>1</sup>

éru-

*udaprúto Marútas tā iyarta vṛṣṭir yā víśvā nivátas prṇāti: éjāti glāhā kanyē 'va tunnāi 'rum tūndānā pátýe 'va jāyā.* 6. 22. 3.=TS. 3. 1. 11<sup>8</sup>, with variants:.....*Marutas*.....*vṛṣṭim yé víśve Marúto junánti: krósāti gárdā*.....*pérum tuñjānā*.....

V. l.: Ppp., with the majority of SPP.'s authorities and some of Wh.'s (P.M.), reads *udaplútas*. One of Wh.'s (W.) mss., three of SPP.'s, and apparently also the commentator's text have *gálhā* for *glāhā*.—See Wh.'s notes.

<sup>1</sup> The meaning 'to shine forth, to become prominent', given by Grassmann as the first meaning of *√śád-*, seems to suit all the Rigvedic occurrences. *Mūlardevāḥ* are those who are devoted to the roots, as means of sorcery, as the *Ṛṣis* to the gods. It does not necessarily imply literally worshipping the roots, but simply expecting everything through their help, as others do through that of the gods. For Fuller discussion, see *s.v.* below.

Pada.....*tān*.....*yāh viśvāh*.....:.....*pātyā iva*....

Previous Scholars: Sāyaṇa on AV: "he Marutaḥ udaprutaḥ udakṣya prerakān tān meghān iyarta prerayata.....yā yadīyā yeṣāṁ meghānām sambandhinī vṛtīḥ viśvā viśvāni vṛhiyavādīni nivataḥ nimnagāminīr nadīś ca pṛṇāti pūrayati:..... gahlayati kutsayati bhītim upādayaṣṭi gahlā stanayitnurūpā mādhyamikā vāk:..... yathā tunnā dāridryādi-bhiḥ pīḍita kanyā mātāpitrādin kampayati tadvat.....erum gantāraṁ meghaṁ prāpya tuñjānā ābhāṣamāṇā dhvanantī...patyā sahita jāyeva..."

The commentary on the TS. is essentially the same except for slight modifications required by the text. Pischel, Ved. Stud., I. 81-85, has a long discussion on this verse, and after trying to show, — *tā*=*tām*; *gārda*-synonymous with *glāha*-, both adj. meaning 'lascivious'; *pēru*-<√*pī* and *ēru*-<√*ir*, both synonymous, meaning 'penis', and *tuñjānā* or *tūndānā*, passive— he translates: "O ihr Maruts, im Wasser schwimmend, sendet solchen Regen herab, dass er alle Thäler Anfülle. Er möge herabstürzen wie ein geiles Mädchen (sich heftig bewegt), wenn sie gebraucht wird (*tunnā*), wie eine Frau, wenn ihr von dem Manne der penis eingestossen wird." Whitney renders,— "Water-swimming are the Maruts; send ye that rain which shall fill all the hollows; the *glāhā* shall bestir itself, like a girl that is thrust, thrusting the *ēru*, like wife with husband," and remarks, "The text of this verse is hopelessly corrupt, and all attempts to make connected sense of the second half must apparently be (like that of Pischel in Ved Stud. I. 81. ff.) forced and unsuccessful". See his elaborate notes.

It seems necessary first of all to try to reconstruct the original text and to find out the value, grammatical or otherwise, of the obscure words. *Udaprūto Marutas* of TS. may be accepted, the first qualifying *nivātas* and the second being a vocative. *Tā* stands for *tāh*, qualifying *nivātas*, the Anunāsika standing merely to prevent a hiatus, cf. *aminantā évaiḥ* RV. 1. 79. 2, *ksā ná bhīṣā adriyaḥ* ib. 1. 133. 6, *striyaḥ satis tā* (p. *tā*) *u me puṁsā āhuḥ* ib. 1. 164. 16, etc., and Wack. I. § 267. γ. The *b* of TS. is simply a substitution, due to reminiscence, of *b* of RV. 5. 58. 3. *Glāhā* is a simplification to a better known word of *gālhā* (see *v.l.* above), which must have come out of *gāldā*, a variant of *gārdā*, through a confusion of *d* (द) and *h* (ह) cf. *hāsyān āhāsyān* in some mss. for *dāsyān ādāsyān* AV. 6. 71. 3 (in Wh.'s collation book), *āhuta*, variant of *ād uta* AV. 19. 2. 5 (Wh.'s notes), etc. *Éru*- in AV. must be a corruption for *pēru*, occasioned through a confusion of *e* (ए) and *p* (प), cf. *v.l.* to *Parīśiṣṭas* of the AV., XLVIII. 116, where mss. A.E.T.V. read *pelava* for *ailava*; Ch. 8. चतु। पनाम for चतु। एनाम

AV. 8. 8. 3, and footnote to *ālpasayu*. *Krósāti* in TS. is due to a remembrance of Nigh. 1. 11, where *galdā-* is considered a synonym of *vāc-*. *Pátyeva* is for *pátya iva* < *pátye iva*, an instance of double Sandhi, cf. *vándaneva* for *vándanaḥ iva* AV. 7. 115. 2, *kṛtyéti* for *kṛtye iti* 10. 1. 15, *váteva* for *vātaḥ iva*, *úcchiṣaiṣām* for *úcchiṣaḥ eṣām* (as shown by meter) AV. 10. 1. 17, etc. *Jāyeva pátye* is a favourite Vedic expression, here inverted for the sake of meter, cf. *jāyeva pátye tanvām riricyām* RV. 10. 10. 7, which contains the same idea as here, and also RV. 1. 124. 7, 10. 71. 4. Or, probably *va* is to be read here instead of *iva* as in a number of instances in the RV., cf. Grassmann, Wört., s.v. *iva*. *Tuñjānā* as read by the commentator and the TS. will be found a better reading than *túndānā*.

Thus the reconstructed text would be (in pada-pāṭha):  
*udaprútaḥ Marutaḥ tāḥ iyarta vṛstīḥ yāḥ vísvāḥ nivátaḥ  
 prṇāti: éjāti galdā kanyā iva tunnā pérum tuñjānā pátye iva  
 jāyā.*

We have now to find out the meanings of *galdā-* and *péru-*. Keśavasvāmin, a very careful and well-read lexicographer (see Introduction to Kalpadrukośa, GOS. XLII, vol. I, p. xxxviii f.), gives the meaning 'stream or current' to *gardā*: *gardā strī dravadhārāyām dhamanīṣu ca vāci nā*. The other two meanings, viz., 'veins' and 'speech', must have come out of a metaphorical use of the word,—'veins' and 'speech' considered as streams. This is apparently supported by the Nighaṇṭu, which, besides counting *galdā-* among the homonymous words at 4. 3, has at 1. 11: *ślokaḥ | dhārā | ..... dhamānī | nālīḥ | ..... galdā | saraḥ | suparṇī | bekure 'ti saptapañcāśad vānnāmāni*. Even a cursory glance at the Nighaṇṭu will suffice to show that the words given there as 'names' of a certain thing are not to be taken literally as synonyms. They are in almost every case a motley collection of synonyms as well as of words adjectively or metaphorically used in reference to the object in question. The same must be the case here, as the selected words given above will show. Nir. 1. 6. 24 has, "*galdā dhamanayo bhavanti galanam āsu dhīyate: 'ā tvā viśantv indava ā galdā dhamānīnām*" (found in M. Śr., and elsewhere with variants: see Ved. Concord.); *nānā-*

*vibhakty ete bhavataḥ, āgalanā dhamanīnām ity atrā 'rthaḥ.*" As a matter of fact, the meaning 'stream' is what is required here, —'let the drops (of soma) enter thee, enter the streams of thy veins'. The other known occurrence of the word is in RV. 8. 1. 20=SV. I.4.1.2.5: *mā (ā, SV.)tvā sōmasya gāldayā sādā yācann ahām girā (jyā, SV.): bhūrṇīm mṛgām nā sāvaneṣu cukrudham kā īśānam nā yāciṣat.* "May I not, asking always (for something) with streams of soma, (and) with prayer, anger thee in the libations, like a (wild) beast; who would not beg of the lord?" Cf. *sōmasya dhārā* RV. 9. 80. 1, and many other instances where *dhārā*- stands for the stream of soma, Grassmann, Wört., s.v. *dhārā*. The above two will, I think, explain why the Nigh. grouped *dhamānī*- and *gāldā*- among the names of speech. H. *gād* f. 'impure liquor from an indigo vat', Beng. *gād* 'foamy dirt on the surface of a liquid, such as treacles', are probably the same word as *gāldā*-, the meaning having conceivably been transferred from the foamy surface of a stream, when full.

*Péru*- appears to be only a bye-form of *pera*- or *pela*- 'testicles'. For alternates of *a* and *u*, see above under *ákṣu*. As a matter of fact Vj. 178, 126 has *pheluka*-, *astriyo muṣkakośāṇḍāḥ pheluko vṛṣaṇo 'ṇḍukaḥ*. Here it stands for the female generating organ; cf. *muṣká* 'testicles' used in the same sense, *amúsyā ádhi muṣkáyoh* AV. 6. 138. 5, *aráyān asyā muṣkábhīyām bhāmsasó 'pa hanmasi* 8. 6. 5. Transference of meaning from 'testicles' to the 'generating organ' is also found in Hindi *āṛ*, Beng. *ēr* 'penis' < *āṇḍa*- 'testicles'. For use of singular instead of dual, cf. *ūrum* in AV. 14. 2. 39, *ā rohó 'rum úpa dhatsva hástam*, etc. Kautsavya Nighaṇṭu, *Parisiṣṭas* of the AV., p. 315, 124, has [*paraṃgativilīke* (v.l., °*tilike*, *puramgativilīke*, *paraṃgatī*°)] *iti strīprajananasya*, which, as it stands, does not give any sense. As this Nigh. professes to be particularly attached to the AV., we may expect to find these words in the latter. The correct reading may probably be *perv-āṅga-taūvilikā iti*, etc., of which *péru*- is found here, referring to the female organ (*strīprajanana*-), *āṅgena* in *evā te śépaḥ sáhasā 'yám arkó 'ṅgenā 'ṅgam sámśamakam kṛṇotu* 6. 72. 1, and *taūvilikā* in *taūviliké 've 'layā 'vā 'yám ailabā ailayīti* 6. 16. 3, whose meaning is not certain, but may possibly be the same.

Thus we may translate: "O Maruts, impel those hollows (*viz.*, rivers, lakes, etc.), over-flowing with water, all of which the rain fills up: may the current heave like a maiden, struck, (or) a wife offering (*lit.*, thrusting forth) her member for the husband."

The comparison is between the undulation of water, stirred by the wind, and the rising and falling of the breast of a girl, sobbing when she is beaten, or of a wife, due to the agitation in *coitus*. For *tunnā*, cf. *grāvnā tunnó abhiṣṭutah pavītram soma gacchasi* RV. 9. 67. 17, and for *tuñjānā*, cf. *áthā 'bhara śyena-bhrta práyāmsi rayīm tuñjāno abhi vājam arṣa* RV. 9. 87. 6. For a similar idea as in *d*, cf. RV. 5. 61. 3, 10. 10. 8, 10. 86. 6, etc.

*kákutsala-*

*asau hū ihā te mánah kákutsalam iva jāmāyah: abhy ènam bhūma ūrñuhi*. 18. 4. 66.

Previous Scholars: The commentator reads *kákutsthala-*, explaining it either as the head or the part of body just below the neck. "Dieser [N.] du hast deinem geist gelassen [kakutsalam? kutsalām es ist um eine silbe zuvil; jāmāyah kann nicht richtig sein, wenn es von jāmi stammen soll. Vielleicht ist es jā-māyah] als erdegebildeter den im haupte wandelnden [kakut-sala] | , bedeck ihn rings, o erde||".—Ludwig, p. 492. "Thou yonder, ho! hither thy mind; as sisters (*jāmi*) a *kákutsala*, do thou cover him, O earth".—Whitney. "The translation implies the evidently necessary emendation to *asau* in *a*; both editions give *asau* because this is read by all mss. The comm. understands the word as vocative. . . . The Pet. Lexx. conjecture *kákutsala* to be a pet word for a little child".—*ib.*, notes.

The correct reading seems to be *kákutsthala* as read by the commentator, the *th* having been dropped by manuscript corruption. Such dropping of the last of three consonants coming together is found elsewhere, cf., for instance, *ārsā-* for *ārśyā-* at 4. 4. 5, and *krāmasvārṣa* for *-rśya* at v. 5, *kṣīṅkah* for *kṣvi-* in two of Wh.'s mss. at 8. 3. 7, *dhukṣa* for *-kṣva* in several mss. at 10. 9. 13d., *budhnāt* for *-dhnyāt* in three of Wh.'s at 4. 1. 5, etc. *Kakūt-*, usually 'the hump of a bull', also signifies any raised place or prominence, and in *kákutsthala-* it may stand for 'the buttocks of a woman', as it certainly does in *kakudmatī-* 'waist', *lit.*, 'having a hump'. The difference in accent is

undoubtedly due to the unintelligibility of the word. This meaning would give a point to the comparison, suggesting a complete and careful covering of the bone-relics to which they refer: ".....like women their buttocks, do thou cover him round, O earth".

*kanáknaka-*

*yád agnau sūrye viśám prthivyām ōṣadhīṣu yát : kândāviśám kanáknām niraitv aitu te viśám. 10. 4. 22.*

Previous Scholars: The commentary is wanting. BR. consider each of *kândāviśá-* and *kanáknaka-* a different variety of poison. Ludwig, Henry and Whitney do not translate the two words. Bloomfield, who agrees with them in not translating, remarks at p. 608, "*Kândāviśam* and *kanaknakam* are ἀπ. λεγ.; it is not even certain that the latter refers to a particular substance: the word may be an adjective qualifying *kândāviśam*. It seems to be an intensive formation from root Kan."

As suggested by Bloomfield, *kanáknaka-* appears to contain an intensive stem of root *kan* 'to be bright'. The last *-ka* is, of course, a diminutive suffix. The *a-* vowel, instead of *i*, between the two parts of the reduplicated root is as in *carācará-*, *calācalá-*, *ghanāghaná-*, etc., while its lengthening is prevented by the following conjunct, just as in the case of the *i*-vowel, cf. Whitney, Sans. Gram. §1002. III f; Brugmann, Grund. §467. The syncope in the second part is just like that in *pánipnat-*: *pan-*. Thus *kanáknaka-* would mean 'bright', 'glistening', while *kândāviśá-* evidently means 'root-poison' (*kanda-* 'root', for length of the second vowel cf. *saháśrāmagha-*, *áśvāmagha-*, etc.). I should think from the first hemistich that the former refers to the poison (of a serpent) that is in the fire or in the sun, which would, of course, be bright, while the latter to that on the earth, among the herbs.

*kamála-*

*yáḥ kṛṇóti mṛtāvatsām ávatokām imām strīyam : tám ōṣadhe tvám nāśayā 'syāḥ kamálam añjivám. 8. 6. 9.*

Previous Scholars: The last pada has been understood variously: '*asyāḥ kamalam garbhadvāram añjivam abhivyaktimat mlakṣaṇopetam vā.*'—Sāyaṇa; 'und ihre scheide sei glatt,'—Ludwig, p. 524; 'l'âtre lubrique et glissant qui la convoite,'—Henry; "Whoever makes this woman having a dead child (*-vatsā*) or a miscarriage, him, O herb, do thou make disappear, lustful [accusative] for her, slippery."—Whitney.

*Kamāla* here appears to be the same word as *śamara*<sup>1</sup> in GBr. I. 2. 18, *tasya ha snātasyā 'śvasyā 'bhyukṣitasya romaśamarebhyo* (cf. *romakūpa*-) *'ṅārā āśīryanta*, and I. 5. 5, *etāvanta eva puruṣasya peśaśamarāḥ*, where it evidently means 'hole', 'pit', or 'cavity'. It is apparently also identical with Gr. *καμάρη* 'vault', 'ear-hole', etc., Lat. *camero* 'bent', old Pers. *kamara* 'girdle'—Meyer, Handbuch d. Griech. Etymologie,—Goth. *himins*, old H. Germ. old Sax. *himil*, 'heaven', originally 'vault'—Boisacq, Greek Dictionary, s.v. *καμάρη*.

As words denoting 'cavity' or 'hole' such as *bhedā*- (RV.), *kuhara*-, *vivara*-(later Sans.) are often used to denote also the 'pudenda' or 'womb', the commentator is apparently right in his conjecture, as the context also shows. *Añjī*- in *añjivām* and in VS. 23. 21, *útsakthyā āva gudām dhehi sám añjīm cārayā vṛṣan: yá strīnām jīvabhójanaḥ*, seems to stand for 'the seminal fluid', not 'penis' as given in the dictionaries.

#### *kalmālī*-

*śraddhā puṁścalī Mitro māgadho vijñānam vāso 'har usñī-  
śam rātrī kēśā hāritau pravartau kalmālir mañih. 15.2.1(5).*

<sup>1</sup> Alternances of *ś* and *k*, of which the definite conditions are unknown, are found in a number of cases. Wack. I. § 201. a. gives the following instances: *rúśant*- 'bright': *ruc*- 'to light'; *śru*- 'hear': *kārṇa*- 'ear'; *śram*- 'to be tired': *klam*-, *klānta*-; *lopāśā*- 'jackal': *lopāka*-; *śr*- 'to crush', *śṛṇāti*, *śirṇa*-: Dh. *kṛṇāti*, *kīrṇa*- 'to harm', 'to kill'. To these may be added: *krakaśa*: *krakaśa*- 'saw'; *yuvāśā*-: *yuvaka*- 'young man', and, in general, suff. *-śa* (*śtaśa*-, *babhuśā*- etc.): suff. *-ka*: *sābala*-: *kabara*-, Māgha 5. 19, Halāyudha 4. 56, 'variegated'; *śambara*-: *kambala*- 'a kind of deer'; *śambu*-, *śambūka* 'snail', 'rice dust': *kambu*-, *kambūka*-, 'conch', 'rice dust' (Vj.); element *śar*- in *śarvarī*- 'night', *śāra*-, *sū(śā?)raṅga*- 'variegated', element *kar*- in *karvara*-, *karvura*-, *kalmāśa*-, 'variegated', *karvarī* 'night', Ujjvala, Uṇādi. 2. 123, and *śir*- in *śilpā*- 'variegated', *śiripā*- 'night': *kir*- in *kirmira*- 'variegated', (all: *śrai*-, I.-E. *kerā*\* (Walde) 'to mix', 'to cook' ?); *śarabha*-: *karabha* 'young elephant', 'camel'; *śarkarā*-: *karkara*- 'gravel'; *śāla*-: *kāla*- 'resin', Kalpadrukośa, 66, 415; *śrāṇa*-: *kāṇa*- 'one-eyed', ib. 51, 279; *kanthā*- 'quilt': *śnath*- 'to pierce' (?); *kārūḍatin*- 'having broken teeth': \**śarus*-dat, root *śr*- 'to crush' (?); *śampā*- 'lightning': *kamp*- 'to quake' ?, cf. *capalā*-. As *variae lectiones*, *koḡā*- for *kośū*- 'name of a river', *vikīrṇa*- for *viśīrṇa*-, BR. s.v. *śar*+*vi*, etc.

*uśāḥ pum̐scalī mánthro māgadhó vijñānam*, etc., v. 2(14).  
*irā pum̐scalī háso māgadhó vijñānam*, etc., v. 3(19). *vidyút*  
*pum̐scalī stanayitnúr māgadhó vijñānam*, etc., v. 4 (25).

*prá babhráve vṛṣabhāya śvitīcé mahó mahīm sustutīm irayāmi :*  
*namasyā kalmalikinām námobhir gr̥ṇīmāsi tveśām Rudrásya*  
*nāma.* RV. 2. 33. 8.

*tvám Indra śarmárinā havyám pārāvatebhyaḥ : víprāya*  
*stuvaté vasuvānim Duraśravasé vaha.* AV. 20. 135. 11. (*śarmá*  
*rināḥ*, RV., GB., ĀŚ., ŚŚ., AB., KS., of which only ŚŚ. has  
the whole verse, others only the first pāda.—Ved. Concord.).

Previous Scholars : Sāyaṇa on RV. : ‘*jvalato nūmadheyam etat* (Naigh. 1. 17) : *jvalantam : kalayaty apa gamayati malam iti kalmalikam tejah : tadvantam.*’ Grassmann, ‘*etwa bunter, funkelnder Glanz.*’ Whitney.—“...faith is the harlot, Mitra the *māgadhá* (bard ?), discernment the garment, day the turban, night the hair, yellow the two *pravartās*, *kalmali* the jewel (*mañi*)”, etc.

In form *śarmári-* in AV. 20. 135. 11 appears to be identical with *kalmali-*, see discussion under *kamāla-*. Now, *śarmári-* is used as an instrument of Indra and *kalmali-* in the RV. verse as something possessed by Rudra. Both these gods have the weapon *vájra* ‘thunderbolt’ in common. The first group of verses from the AV. relate to the paraphernalia of Vṛātya as those of a king. As all the rest of these refer figuratively either to abstract qualities or to natural objects or phenomena, *hāritau* and *kalmali-* should be expected to do so too. *Harit-f.du.* in RV. 3. 44. 3, *dyām Índro hāridhāyasam pr̥thivīm hāri-varpasam : ádhārayad haritor bhūri bhójanam yáyor antár hāris cárat*, probably refers to the two worlds (so also Grassmann). The same may be the case here, as *pravartau* (found also in Āp. Śr. 19. 23. 11, 13. 24. 2) means ‘ear-rings’ (Sāyaṇa on TS. 2. 3. 11<sup>4</sup>, quoting Āp. Śr.). ‘Thunderbolt’ for *kalmali-* (or *śarmari-*) would suit here as in the other two passages and Whitney’s translation may be modified, “.....the two worlds the ear-rings, the thunderbolt the jewel.” AV. 20. 135. 11, with the obviously required emendation of *vaha* to *-has* and *Duraśravasé* to *Dūra-*, may be translated: “Thou, O Indra, with the thunderbolt, broughtest from the Pārāvatas the desired (*havyá-*) acquisition of wealth for the wise, singing, *Dūraśravas.*”

*Kalmali-* is probably connected with the group of words containing the element, *śar-*, *śir-*, *kar-*, *kir-* (such as *śarvarī-*, *kalmāṣa-* etc., see footnote under *kamāla-*), all meaning 'variegated' and its original meaning might well have been 'many-coloured', 'shining' (cf. the epithets, *darśatā-*, *dyumānt-*, *śubhrā-*, *hāri-*, *hārīta-*, *hiranyāya-*, of *vāja*, Grassmann, s.v. *vāja*).

*kúmba-* — *kurīra-* — *opasā-*

*tvām vīrúdhām śrēṣṭhatamā 'bhiśrutā 'sy oṣadhe: imām me adyā pūruṣam klībām opasīnam kṛdhi.* 6. 138. 1. *klībām kṛdhy opasīnam átho kurīrīnam kṛdhi: áthā 'syé 'ndro grīvabhyām ubhé bhinattu āṇḍyaū.* v.2. *klība klībām tvā 'karam vādhre vādhrīm tvā 'karam árasā 'rasām tvā 'karam: kurīram 'asya śīrśāni kúmbam cā 'dhnīdadhmāsi.* v.3.

*stómā āsan pratidhāyaḥ kurīram chāndu opasāḥ: Sūryāyā Áśvinā varā 'gnīr āsīt purogavīḥ.* 14. 1. 8.=RV. 10. 85. 8.

*Sinīvālī sukapardā sukurīrā svaupaśū.* TS. 4. 1. 5<sup>3</sup>.=VS. 11. 56.

*Kúmba-* and *kurīra-* are also found in ĀP. Śr. 10. 9. 5, 6, 7 (and in the corresponding sūtras in Baudh. Śr. 6.1: 6. 4, 5; 15. 15; 25. 4): *atha patnīśīrasi kumbakurīram adhyūhate. kṣṇam jīvorṇānām iti Vājasaneyakam. jālam kumbakurīram ity ācaksate.* *Kúmba-* alone is found also in ĀP. Śr. 1. 21. 3, *udīcīnakumbām samyām*, where it has a development of the original meaning. *Kurīra-* is found also at AV. 5. 31. 2, *yām te cakrūḥ kṛkavākāv ajé vā yām kurīrīni: ávyām te kṛtyām yām cakrūḥ pūnaḥ prāti harāmi tām*, where it has a different but not wholly unconnected meaning. *Opasā-* is found also in AV. 9. 3. 8, discussed under *ákṣu:* and in RV. 1. 173. 6, *prá yád itthā mahinā nṛbhyo ásty áram ródasī kakṣyē nā 'smai: sám vivya Índro vṛjānam ná bhūmā bhárti svadhāvā opasām iva dyām;* ib. 8. 14. 5, *yajñā Índram avardhayad yád bhūmīm vy ávartayat: cakrāná opasām divi;* ib. 9. 71. 1, *ā dákṣiṇā srjyate śusmy āsadam véti druho rakṣásah pāti jāgrvīḥ: hárir opasām kṛnute nábhas páya upastīre camvòr bráhma nirñije;* Tāṇḍ. Br. 4. 1. 1, *gāvo vā etat satram āsata tāsām daśasu māssu sṛṅgāny ajāyanta tā avadann arāsmo 'tīṣṭhāmo 'pasā no 'jñate 'ti tā udatiṣṭhata,* and 13. 4. 3, *dvyopasāḥ samstutā bhavanti tasmād dvyopasāḥ*

*paśavaḥ*; and in *gó-opaśā-*, epithet of *áṣṭrā-*, RV. 6. 53. 9 and *hṛdayaupasā-* VS. 25. 8, in all of which it has a slight modification of the original meaning.

Previous Scholars: Sāyaṇa on AV: '*upaśete asmin puruṣa iti opasāḥ strīyañjanam*', 6. 138. 1; '*kurīrāḥ keśāḥ*', v.2; '*kurīram keśajālam kumbam tadābharaṇam ca strīṇam asādhāraṇam*', v.3. In explaining the passages in RV. he seeks the help of etymology and arrives at a different meaning of *opaśā-* in each case, thus: *sṛṅgam* or *lokadvayam* 1. 173. 6; *upetya śayānam* or *vīryaviśeṣaḥ* 8. 14. 5; *sarvasya dhārakam* 9. 71. 1; *upaśerat ity opasāḥ, gāva opasū yasyās tādṛśī, ata eva paśu-sādhantī*, 6. 53. 9; and goes farther at 10. 85. 8, by stating that there is a metre called *kurīra-*, '*sūryāyā rathasya stomās trivṛdādayaḥ pratidhaya āsan : pratidhīyata iti pratidhaya īṣātiryagāyatakāṣṭhādayaḥ : tathā kurīram chandaḥ kurīra-nāmakam chando 'nasa opaso 'bhavat : yeno 'paśerate sa opasāḥ*'. BP: *kumba*= 'eine Art weiblicher Kopfputz', *kurīra*= 'eine Art Kopfschmuck der weiber', *opaśā*= 'ein Kopfputz=: Büschel, Locke, cirrus; oder viell. Zoff' and 'Flechte' at AV. 9. 3. 8. Geldner, Ved. Stud. I, 130—137. basing his arguments on AV. 5. 31. 2, Tāṇḍ. Br. 4. 1. 1, 13. 4. 3, and Āp. Śr. 1. 21. 3 (where he wrongly interprets *kumba-* as the 'pointed end'), concludes that all the three words mean in the first place 'horn' and then a 'horn-shaped head-ornament' or 'diadem'. Caland alone, having had access to Baudh. Śr. and the commentaries, has given the right interpretation to *kumba-* and *kurīra-* in his translation of Āp. Śr. 10. 9. 5.

Baudh. Śr. 25. 4 (p. 232, 1.1.) has, *vidalam u ha kumbam bhavati jālam u kurīram*, and thereupon the commentator adds *vamśavidalam jālasya nemibhūtam as kumba-*. The commentator to Āp. Śr. 10. 9. 7 also has, *jālam ānāyah, tac ca vaidale valaye syūtam*, and quotes Baudh. for his support. Thus *kumba-* is a circular rim made of sliced bamboo and *kurīra-*, a net of sheep's wool (Āp. Śr. 10. 9. 6, above), of which the *kumba-* formed the edge. The two together formed a dome-shaped female head-dress (that is, when put on) and are often referred to as one, cf. *kumbakurīram* Āp. Śr. 10. 9. 5, 7 above and Baudh. Śr. 6. 5, 15. 15.

*Kumbā-* 'sacrificial enclosure' must be the same word as *kumba-* with an extended meaning. It seems to contain a root *kum-* 'to bend', probably to be traced in *komyā-* RV. 1. 171. 3, *stutāso no Marūto mṛṭayantū 'tā stutó maghāvā śāmbhaviṣṭhaḥ : ūrdhvā naḥ santu komyā vānāny āhāni víśvā Maruto jīgīṣū*, which Sāyaṇa explains as *kamanīyāni* 'pretty' and others have hesitatingly followed without being able to find a satisfac-

tory derivation. If, however, *komyā-* contains this root, it would mean 'bending', 'pliant', which as applied to trees, desired to be saved from the wrath of the storm-gods, would be most appropriate (the third *pāda* giving the sense, 'let our pliant trees remain erect'). The root is probably also to be seen in *kumbha-* 'pitcher', Gr. κύβη, κύβος (for formation cf. *kamba-*, *kambha-*: *kam-*, Pāṇ. 5. 2. 138); in *kumāra-*, 'the bending, crawling, baby', in *komala-* 'bending' > 'yielding' > 'soft', etc.; and in the root *kuñc-* 'to bend', which may be an enlargement of *kum-*. In view of Lith. *kuñpti* 'to bend oneself', *kuñpas* 'bent', Lett. *kūmpt* 'to be bent', old Pruss. *etkūmps* adv. 'round about' (Walde, s.v. *gam-*, *gamp-* 'to bend'), Gr. κύβος 'pitcher', κύβαχος 'upper part of a helmet' and of Gr. κάμπτω 'to bend', Sans. *kaṃāla-*, and its correspondences in the other languages given under it, there seems to have been a duplicate root *\*kam* or *\*kum-* in the original language, which gave rise to the various enlargements and derivatives.

From looking upon *kumba-kurīra-* as one thing *kúmba-*, and probably also *kurīra-*, came to denote the whole thing, which as we have already remarked looked like a dome or vault when put on. Thence came the use of *kúmba-* as the 'knob' of a stick or peg of a yoke in Āp. Śr. 1. 21. 3, *udīcīnakumbām śamyām*, the commentator explaining *kumba-* here as the thick end of a *śamyā-*. As already in the time of Baudhāyana and Āpastamba the use of this form of female head-dress had become obsolete (judging from their manner of describing it, of course,) it may well have been Indo-European and Gr. κύβαχος 'the upper part of a helmet' may have the same source.

*Kurīra-*, which as we have seen was made of sheep's wool, meant also 'blanket', cf. *kurīras tu pumān mālāviśeṣe kambale 'pi ca: klībam tu maithune padme jāle ca munibhāṣitam*, Keśavasvāmin's Nānārthhārṇavasamkṣepa, Triv. Sans. Ser. It might well have originally meant 'wool' and in AV. 5. 31. 2, quoted above, *kurīrīn-* wedged, as it is, in between *ajé* 'goat' (loc.) and *avyām* 'ewe' (loc.), may possibly stand for 'sheep'. As a matter of fact we find *kurārī-* (for *kurīrī*?) and *jālakinī-* (lit., 'furnished with a net') as names of an ewe, see Vaijayanti 70, 129. But the case is doubtful, and *kurīrīni* may be an

adjective to *ajé*, *kuríra*- referring to its horns as 'head-ornaments'. This last remark applies with greater force and more certainty to *opaśá*- in Tāṇḍ. Br. 4. 1. 1 and 13. 4. 3, quoted above.

A comparison of AV. 6. 138. 1, 2, 3, RV. 10. 85. 8 = AV. 14. 1. 8, and TS. 4. 1. 5<sup>3</sup> = VS. 11. 56 will show that either *kuríra*- and *kúmba*- or *kuríra*- and *opaśá*- are found together, but nowhere *kúmba*- and *opaśá*-. This, as referring to a particular female head-dress, is sufficient to give us *kúmba* = *opaśá*-, 'the circular sliced-bamboo rim'. This, as we have seen under *ákṣu*-, is its meaning also at AV. 9. 3. 8. In AV. 14. 1. 8 = RV. 10. 85. 8, *pratidhí*- probably means 'ornament' as 'something put on' (compare also Wh.'s remark under AV. 14. 1. 8) cf. *práti yád asya vájraṁ bāhvór dhúḥ* RV. 2. 20. 8c, and the verse may be rendered, "The ornaments were the laudations, the net and the rim, the metre", etc. *Opasá*- in RV. 1. 173. 6, 8. 14. 5 and 9. 71. 1 refers to the whole head-dress, and with this modification the translations of Geldner in Ved. Stud., I. 131f., may be accepted. *Gó-opasā*- probably means 'with the knob made of cow's bone (or covered with cow's hide)' and *hṛdayaupasá*- 'that which covers the heart'.

### *kurūṭinī*-

*ayám pánthāḥ kṛtyéti tvā nayāmo 'bhipráhitām práti tvā prā hinmah; tēnā 'bhī yāhi bhañjaty ánasvatī 'va vāhīnī viśvárūpā kurūṭinī.* 10. 1. 15.

Previous Scholars: The commentary is wanting. BR. think that it is probably = *kiriṭinī*-. Ludwig: "... auf diesem wege geh brechend los zum angriff, wie ein vollständig heer mit wagen und mit rossen [?]." Bloomfield: "... go this way like a crushing army, with heavy carts, thou that art multiform, and crowned with a crest (?)," and at p. 604, "Kurūṭinī translated by 'crowned with a crest' is in truth a *ἀπ. λεγ.* of unknown value.... Hemakandra also reports a word *kurūṭin* 'horse', and Ludwig apparently, on this basis, translates 'mit rossen'". Henry: "par ce chemin marche en te le frayant, comme montée sur un chariot, montée sur un char, revêtue de toutes les formes, coiffée d'une mitre", and in the commentary, "*vāhīnī* synonyme de *ánasvatī*, et, quant à *kurūṭinī*, cf. l'usuel *kiriṭin* et l'épithète *tirīṭinas* AV. VIII. 6. 7." Whitney: "... breaking, like a draft-cow with a cart, all-formed, wearing a wreath (? *kurūṭin*)".

*Kurūṭa-* in *kurūṭīnī* seems to be identical with later Sanskrit *kurula-* or *-rala*<sup>1</sup> 'curls on the forehead (*bhramarāla-ka-*)', found also in Prāk. (for correspondence of Sans.  $\ddot{t} > \ddot{d} > l$  in middle Indian see references under *arāṭakī-*). *Kurūṭīnī* would thus mean 'having curls on the forehead', and this would fit in with *kṛtyā-* 'witchcraft', which has been described several times in the same hymn as a woman<sup>2</sup> with head, ears, nose, etc., cf. v. 1, *yām kalpāyanti vahataū vadhūm iva viśvārūpām hāstakṛtām cikitsāvaḥ : sā 'rād etv āpa nudāma enām ; v. 2, śiṣṇavāti nasvāti karṇīnī kṛtyākṛtā sāmhbhṛtā viśvārūpā*, etc.

For *kurūṭin-* 'horse' in Böhling's edition of Hemacandra's *Śeṣanāmamālā*, v. 176, the Bhavanagar edition of *Abhidhānacintāmaṇi* gives *kuṭara-*. If the former reading is correct, it may signify a 'horse with a tuft on the forehead.'

Pādas c and d, which have been diversely translated, seem to compare the retreat of *kṛtyā-* to that of an invading army (cf. *bhagna-*, 'vanquished': *bhañjatī*). *Anasvati*, 'furnished with chariots', epithet of *vāhīnī* 'army', is probably due to a reminiscence of *vahataū vadhūm iva* in v. 1.

### *khadṛa-*

*khadṛe* 'dhicāṅkramām khārvikām kharvavāsīnīm : yā udārā antārhitā gandharvāpsarāsas ca yé : śarpā itarajanā rākṣāṁsi. 11. 9 (11). 16.

Previous Scholars: Sāyana: 'dūrabhūtaṁ kham khadūram ākūśe dūradeśe.' Ludwig. p. 531: "die über den khadūra [das schwert] taumelt die verstümmelte, bei verstümmelten [auf dem schlahtfeld] wonet", etc. Henry: "Celle qui monte sur le brancard mortuaire", etc., and in the commentary, "Il semble que *khadṛa* doive necessairement s'interpreter par le posterieur *khadū*." Bloomfield, who renders with 'mist', remarks at p. 636, 'Our rendering of *khadṛe* reflects simply our own and Sāyana's perplexity.'

*Khadṛa-* appears to be identical with later Sanskrit *khalūra-* in *khalūrikā-* 'place of exercise for soldiers'. This meaning suits the context here: the whole hymn has reference to battle, soldiers, and weapons, and a spectre haunting the

<sup>1</sup> The long *ū* in *kurūṭīnī* may be due to the exigencies of metre.

<sup>2</sup> Cf. *Kurūlālikulāvalikhyamānabhrūlatāntahṛdayaṅgamāṁ*, epithet of a *priyatamājana*,—Somadeva's *Yasastilaka* I, 526, 2.

place of exercise may be expected to be mentioned amidst a host of other different kinds of spectres. *Ḍ* is regularly represented by *ḷ* in RV., and for *ḍ > ḷ* (1), in Pāli and Prāk., see references given under *arātakī*.

### *khṛgala-*

*piśāṅge sūtre khṛgalaṁ tād ā badhnanti vedhāsaḥ : śravasyūṁ śuśmaṁ kābavāṁ vādhrīm kṛṇvantu vandhūraḥ. 3. 9. 3.*

*nāvē 'va naḥ pārayataṁ yugē 'va nābhye 'va na upadhīva pradhīva : śvāne 'va no āriṣanyā tanūnām khṛgale'va visrāsaḥ pātam asmān. RV. 2. 39. 4.*

Previous Scholars: Sāyana on both the passages explains *khṛgala-* as 'armour'. BR., 'viell. Stab, Krücke'. Bloomfield, 'talisman', but agrees with BR. in the meaning 'crutches' for RV. Whitney does not translate the word.

Kaśīka, 43. 1, has concerning this hymn (AV. 3. 9.), *karṣa-phasyeti piśaṅgasūtram araludaṇḍam yadāyudham*, which, when compared with the verse quoted above, gives us *khṛgala* = *danda* - 'stick'. This is supported by the RV. verse quoted above, its fourth pāda meaning, 'like two sticks save us from fall'. *Khṛgalya-* in MS. 2. 7. 12 (= Āp. Śr. 16. 18. 4), *udyojanam antaryāmam iṣām khṛgalyam* (Āp. *kha-* or *khaḍga-*) *śavam* (Āp. *śapham*): *aṣṭrām tāḍam* (Āp. *-la-*) *pratīnāhā ubhe maṇḍūkyau yuje*, apparently means the same thing.

### *galuntāḥ*

*asūtikā rāmāyaṇy āpacīt prā patīṣyati : glaūr itāḥ prā patīṣyati sā galuntā naṣīṣyati. 6. 83. 3.*

Previous Scholars: Sāyana: '*glaūḥ vranājanito harṣaksayaḥ itāḥ asmād aṅgāt prapatīṣyati...yadvā glaus candramāḥ...pragamaiṣyati...sa candramāḥ. galuntāḥ. gaṇḍamālodbhavavikāreṇa tatra tatra hastapādādisandhiṣu udbhūtan gaḍṭh tasyati upakṣayatiṣi gaḍṭhantāḥ*', etc. Ludwig: "....fort von hier die eule [glaūḥ] fliegen, und der vogel wird verschwinden." Bloomfield, p. 17: "....the boil will fly away from here, the galunta (swelling) will perish". "Barren shall the *apacīt*, daughter of the black one, fly forth; the boil (*glaū*) shall fly forth from here; it shall disappear from the neck (? *galuntās*)".—Whitney, who remarks, "the translation here given of *galuntās* is the purest conjecture, as if the word were a corruption of some form of *gala* (our W.O.D. read *galantās*), with ablative suffix *tas*".

If *galantás*, the reading of three of Whitney's mss., be correct, its relation to root *gal-* 'to ooze' would be just like that of *jīvantá-* 'living one', AV.: *jīv-* 'to live', *tarantá-* n. pr.: *tṛ-* 'to conquer', *pāntá-* 'drink': *pā-* 'to drink', *vasantá-* 'spring': *vas-* 'to be bright', *veśantá-* 'pool': *viś-* 'to enter (e.g., running water)' (?), *hemantá-* 'winter': *hīm, hīmá-* 'cold', 'frost', etc. Being thus presumably a substantive like the others, it would mean in this connection 'the oozing one', viz., 'the pus'. If Sāyaṇa's explanation of *asūtikā-* as 'not giving out pus' be correct, an emendation of *sá galantás* to *ságalantas* would give a good sense: "The barren *apacít*,<sup>1</sup> daughter of the black one will fly forth: the boil shall fly forth from here, (and) disappear together with the pus."

*ghṛtastāvas-*

*yásmín devā ámrjata yásmín manusyā utá: tásmín ghṛta-stāvo mṛṣṭvā tvám Agne dívaṁ ruha.* 12. 2. 17.

Previous Scholars: 'von Schmalze triepfend'—BR., who take *-stāva-* to be the stem. Ludwig, p. 480: 'an dem wisch dich ab und ghṛta-triep-fend [?], steig empor zum himmel'. Henry: 'puisque tu dégouttes de beurre, essui-toi sur lui, | Ô Agni, et monte au ciel'. ".....on that having wiped off the drops of ghee (?), O Agni do thou mount the sky"—Whitney, who remarks, "Our mss. seem to read *-stā-* very plainly [and SPP. reports no variant], but need not prevent our understanding instead *-and-*, if more acceptable".

BR. assume a root *stu-* 'to drop', 'to come together' in order to explain *stuta-* (v.l., *sruta*) in Hemacandra, *-stāva-*, *stúkā-* 'tuft or knot of hair', and *stoká-* 'drops'. Of these, *stuta-* is only a corruption of *sruta-* and *stoká-* has been explained by Wackernagel, I. 239. c., as a methathesis of *\*skota-*: *scut-*

<sup>1</sup> *Apacít-* is rightly identified by Bloomfield, p. 504, with *apacī-* of the medical works. The latter seems to be a Prakritisation of the former. The commentators of Kauś. and AV. also identify it with *ganḍamālā*. BR. give 'scrofulous swelling of the glands of the neck' for *ganḍamālā*, which is misleading, as the following extract from Vāgbhaṭa (Aṣṭāṅga-hṛdaya, Uttara. 29, 18) will show: *medaḥsthāḥ kaṇṭhamanyāḥkṣakakṣāvān-kṣūñajā malāḥ: savarṇān kaṭhinān enigdhān vārtikāmalakākṛtān: avagā-dhān bahūn ganḍānś cirapākānś ca kurvate: pacyante 'lparujas tvanye sravanty anye 'tikanḍurāḥ: nāsyanty anye bhavanty anye dīrghakūlānu-bandhināḥ: ganḍamālā 'pacī seyam dūrveva kṣayavṛddhibhāk.*

'to drip'. The remaining *stūkā-* or *stú-*, as well as *stūpa-* 'tuft or knot of hair', *stavaka-* 'bunch', Beng. *thokā* 'bunch', contains an element *stu-* which gives the idea of a 'bunch' or 'bundle'. This, however, would not apply to *ghṛta*.

On the other hand, if, following Whitney's recommendation, we read *-snāvas*<sup>1</sup>, we find *-snāvas-*: *snu-* 'to drip' as *vāsas-* 'covering': *vas-* 'to clothe', *-vācas-* in *suṽācas-* etc.: *vac-* 'to speak', *vāhas-* 'offering': *vah-* 'to carry', *pājas-* 'brilliance': *pajrá-*, etc., Ved. Gr. § 126. Then *ghṛtasnāvas-* would mean 'drippings of ghee', object of *mṛṣṭvā*, cf. *ghṛtasnū-* 'dripping with ghee'.

### *cīti-*

*devās te cītim avidan brahmāṇa utā vīrūdhah: cītim te viśve devā āvidan bhūmyām ādhi.* 2. 9. 4.

Previous Scholars: Sāyaṇa: '*grahavikārād rogiṇa ādānaṁ grahādeḥ samvaranaṁ chādanam abhistaranaṁ vā*'. BR. and Weber: 'Sammeln.' Ludwig, 'pflückung'. Grill: "Den Göttern und Brāhmanen ward's, wie man dich Holz zusammenlegt, Die Götter all ersahn, wie man zur Erde dich zusammenlegt". Bloomfield, p. 292: "The word *kitim* is found only here and is very problematic. . . . we are connecting the word with *kinoti* in the sense of 'arrange', 'build up', having in mind the peculiar amulet or remedy *dasavriksha* 'consisting of ten woods', in st. 7." Whitney, who renders, 'gathering (?)', remarks, "If it comes from *ci*, there is hardly any other example".

*Cīti-* appears to be connected with *cāy-* 'to fear', 'to be in awe of',<sup>2</sup> thus meaning 'apprehension' and thence 'trouble' or 'disease', just like *ātanka-* which means both 'fear' and 'disease'. The hymn is about curing one of a dangerous kind of seizure of the joints, said to be caused by demons, and the meaning suits quite well: "The gods have noticed thy trouble, the priests, and the plants: all the gods on earth have noticed thy trouble". That the diseased, and not the amulet, is addressed is clear from the following verse.

<sup>1</sup> Mss. often confuse *st* (स्) and *sn* (स्न) and, in general, *t* and *n*, cf. *stāvā* or *stāva* in two mss. for *snāvā*, Gaastra's ed. of GBr., p. 120, n. 2.

<sup>2</sup> Cf. Wack., I. § 79. a.: "So von *cāy-*, Scheuen" AV. *cīti- cīkihi kl. cekī-yate* : v. *cāyamāna-*, *cāyya cāy-ú*, sp. weiteres, vgl. gr. *τι-μῆ*."

For formation, cf. *gīti*:- *gāyati*, *pīti*:- *pā*-, *pāyayti* (caus.), *sphīti*:- *sphāyate*, etc., Wack. I. §79. (a). α, β.

*jabhya*- —*tardā*- —*vāghā*-

*hatām tardām samāṅkām ākhūm Aśvinā chintām śīro āpi prṣṭīḥ śṛṇītam*: *yāvān néd ādān āpi nahyatām mūkham āthā 'bha-yaṁ kṛṇutam dhānyāya*. 6. 50. 1.

*tārda haī pātāṅga haī jābhya hū ūpakvasa*: *brahmé 'vā 'samsthitaṁ havir ānadanta imān yāvān āhimsanto apódita*. v. 2.

*tārdāpate vāghāpate tṛṣṭajambhū ā śṛṇota me*: *yā āraṇyā vyādvārā yé ké ca sthā vyādvārās tānt sārvaṇ jambhayāmasi*. v. 3.

*yāvatīr bhṛṅgū jatvāḥ kurūravo yāvatīr vāghā vrkṣasarpyō bābhūvuḥ*: *tātas tvām asi jyāyān*, etc. 9. 2. 22.

Previous Scholars: Sāyaṇa: *tardāḥ* = *himsakaḥ* (ākhūḥ), *jabhya* = *upa-dravakārītṛvād asmābhir himsya*, *vaghāḥ* = *avaghnanti avabādhanta iti vaghāḥ pātāṅgādayaḥ*. Bloomfield and Whitney render *tardā*- and *jabhya*- as 'borer' and 'grinder' respectively. *Samāṅkām* and *ūpakvasa* have been left out as doubtful by everybody. Sāyaṇa explains the former as *samāṅka-nam bīlaṁ sampraviśya gacchantam*, adj. of *ākhūm*, and for the latter he reads *apakvasaḥ* (= *adagdhāḥ santaḥ*).

Keśava on Kauś. 51. 22 (dealing with AV. 6. 50) has *samāptam mūṣaka-śalabhapatāṅga-tittibha-kītaka-kīṭikā-hari-ṇa-ruru-śalyaka-goṣedhā-gokṛmyādi-svastyaayanam*; similar is Sāyaṇa's remarks in the introduction to this hymn, which is directed against the pests to crops. In the well-known verse, *ativṛṣṭir anavṛṣṭiḥ śalabhā mūṣikāḥśukāḥ*; *pratyāsannās ca rājānaḥ saḍ ete itayaḥ smṛtāḥ*, the most harmful to crops, among animals are 'locusts', 'rats', and 'parrots'. These three must be intended in vs. 2 and 3 by the words, *tārda*: *tārdā-pate*, 'borer' = 'rat', *pātāṅga*: *vāghāpate* = 'locust', cf. Beng. (dial. of Mān-bhūm) *bāghḍulu* 'a kind of moth', Sindhi *bagh(g)āi* 'a kind of fly that sticks to dogs and horses', and *jābhya*: *tṛṣṭajambhāḥ*, 'grinder' or 'having sharp grinders' = 'parrot', which cuts anything by grinding with its beak.

The remaining animals in Sāyaṇa's and Keśava's enumerations are included in the words *āraṇyā vyādvārāḥ* and *yé ké ca sthā vyādvārāḥ* in v. 3.

The construction suggests that *samañkām* in v. 1 is probably a verb, second, du., imp., like *hatām*, *chintām* and *śṛṇītam*. A loss (by ms. corruption) of *t*, the third member of the conjunct (see under *kākutsala*-) is probably to be seen after *-ñk*-, *samañkām* thus standing for *samañktām*. Now, *sām-añj*- has a meaning 'to consume', 'to devour' (BR., RV. 10. 45. 4; 52. 3; 87. 16) which would quite suit the context.

*Ūpakvasa*, taken by others as a substantive of doubtful significance, also appears to be a verb, probably a corruption for *-krasa* (for a reverse process in the confusion of *v* and *r*, see *uttaradraú*). The form *\*kras*- not known to be found elsewhere, may be an enlargement of *kram*- 'to step' through the intermediate *krams*- which is frequently used. Compare the relations of, *tam*- 'to be exhausted', 'to perish': *tas*-, *nam*- in *evéd yūne yuvatāyo namanta yád im usánn usatír éty áccha*, RV. 10. 30. 6: *naṁs*- in *ní te naṁsai pīpyāné'va yóṣā máryāye 'va kanyā śasvacai te*, RV. 3. 33. 10: *nas*- 'to approach with lust', *śam*- 'to kill': *śas*-, etc., and alternate presence or absence of nasal in *dans*:-*daś*- 'to bite', *dans*- 'to be worth seeing': *das*- in *dasmá*- etc., *nanś*:-*naś*- 'to disappear', *bhrans*:-*bhras*- 'to fall', *srans*:-*sras*- 'to fall', etc. If that be the true reading and meaning, *\*ūpakrasa* would mean 'step nearer' (that is, in order to listen), and would correspond even in this respect (as in the names) to *ā śṛṇota me* in v. 3.

*tāyādarām—pārasvant-*

*yáthā pásas tāyādarām vātena sthūlabhām kṛtām: yāvat pārasvataḥ pásas tāvat te vardhatām pásah. 6. 72. 2. yāvad aṅgīnam pārasvataḥ hāstinam gārdabham ca yát: yāvad áśvasya vājīnas tāvat te vardhatām pásah. v. 3.*

*ayám Indra Vṛśākapiḥ pārasvantam hatām vidat: asīm sūnām návam carúm ád édhasyá 'na ácitam víśvasmūd Indra úttaraḥ. RV. 10. 86. 18.*

*Īśānāya pārasvata ālabhate Mitrāya gaurān Váruṇāya mādhiśān, Bṛhaspátaye gavayāś Tvāstra úṣtrān. VS. 24. 28.*

*suparṇaḥ pāṇjanyo haṁso vṛko vṛśadamśas te aindrā apām udro 'ryamṇo lopāsas simho nakulo vyāghras te Mahendrāya Kāmāya parasvān. KS. V, 7, 11= TS. 5. 5. 21.*

*sa iha kīlo vā pataṅgo vā matsyo vā śakunir vā simho vā varāho vā paraśvān* (v. l., -*svā*) *vā śārdūlo vā puruṣo vā 'nyo vā teṣu teṣu sthāneṣu pratyājāyate*.—Śāṅkh. Āraṇ. 3. 2.

Previous Scholars: The commentator simply calls *tāyādarā-* (which he reads *tāyodara-*) 'a kind of animal' and no one has yet any suggestion as to what it is; he has nothing to say about *pārasvant-* either. Sāyaṇa on RV. has: '*he Indra ayaṁ Vṛṣākapiḥ paraśvantaṁ paraśvam ātmano viśaye 'vartamānaṁ hataṁ himsitaṁ vidat*'. On TS. he explains it as *mahiṣa*, with which may be compared Vj. 65, 21, *gavalāś ca paraśvānś ca mahiṣaḥ syād aranyaajāḥ*. The commentary to Śāṅkh. Āraṇ. calls it 'a kind of snake'. BR. suggest that it is probably the 'wild ass'.

*Tāyādarām* is probably to be read *tāyād āram*, the former being the subjunctive of *tāya-*, passive stem of *tan-* 'to extend.' Cf. Whitney, Sans. Gr. § 774, "Examples of the transfer of stems from the *yā-* or passive class to the *ya-* or intransitive class were given above (761 b.); and it was also pointed out that active instead of middle endings are occasionally, even in the earlier language, assumed by forms properly passive: examples are *ū dhmāyati* and *vy āpruṣyat* (ÇB.), *Bhūyati* (Māi. U.)." Or, *tā*, itself, found in *atāyi* (aor.), *tāyitā* (fut.), *-tāya* (ger.), *tāyitr-* etc., may be the stem. The verse would then mean, 'so that the member may extend sufficiently, made big by the wind', etc.

From the passages from KS. and Śāṅkh. Āraṇ., quoted above, *pārasvant-* appears to be a wild animal like the jackal, the lion, the tiger, and the boar, and from AV. it is known to have a large member like the elephant, the ass, and the horse. Both these features are satisfied in its identification by Bühler, ZDMG. 48, 63, with Pāli *palasata-*, Aśoka. Delhi—Topra V. 6, Jātaka VI, p. 277, v. 1205 and *palāsāda-*, Jātaka, V, p. 406, v. 267,<sup>1</sup> which the commentator to Jātaka explains as *khagga* 'rhinoceros'. Bühler thinks that the intermediate steps were \**parassanto*, \**parasato*, and Trenckner, Pāli Miscellany, p. 58, n. 6 (cited by Hultzsch, Aśoka Inscript., p. 127, n. 8) considers *palasato* to be the original of *palāsāda*

<sup>1</sup> Compare with the above passages: *tathā pānāya- -m- āyanti nānā-migagaṇā bahu: sihā vyagghā varāhā ca acchakokataracchayo. palāsāda* (v. l. *palāsājā, palasādā, pallasadā*) *ca gavayā mahiṣā rohītā rurū: eneyyā varāhā c'eva gaṇiṇo nīkasūkarā, etc.*

and the latter, which literally means 'eating leaves', to be an etymologizing corruption of the former.

If this be the true meaning, the proper form is probably *pāraśvant-*, literally, 'having an axe (*paraśu-*)', the reading of Śāṅkh. Āraṇ. Compare, *khadga-*, *-ḍgin-*, *vārdhrīṇasa-*, Germ. *Nasehorn*, etc. For syncope of *u*, cf. *paraśvadha-* 'axe' (*paraśu-vadha?*), *parśvadha-* (*parśu-vadha?*) 'axe': *paraśu-*, *parśu-*, *vānanvat-*: \**vanana-vat-* (Grassmann), *indhanvat-*: *indhana-* (Ved. Gr. § 234), *hiraṇmaya-*, *hiraṇin-*: *hiraṇya*, etc.

### *tirīṭin-*

*yās tvā svāpne nipādyate bhrātā bhūtvā pitē'va ca : bajās tām sahatām itāḥ klībārūpāṃs tirīṭīnaḥ.* 8. 6. 7.

Previous Scholars: Sāyaṇa: '*tirīṭīnaḥ, antardhānena aṭataḥ.*' BR.: *tirīṭa*= 'eine Art Kopfputz, Turban, Diadem Aruṇadatta bei Uḡgvala, die Erklärer zu AK. (3. 6. 3, 30).' Others have followed BR.

It appears that the meaning 'head-ornament' or 'tiara' (Wh.) for *tirīṭa-* depends solely on a quotation from Aruṇadatta and statements of commentators later than him; it is not given in any of the old Kośas, nor do the modern dictionaries quote any occurrence of its actual use in literature. It might have arisen from a false reading of *kirīṭa-*, just as *bālataṇaya-*, a synonym of *khadira-*, in Amara from that of *bālapatra-* (see Kṣīrasvāmin's comment).

The PTS's Pali Dictionary gives two meanings to this word, (1) 'the tree *Symplocos racemosa*' (*lodhra*) and (2) 'a garment made of its bark.' This second meaning suits the passage in question admirably well, for, the *arāṇyas* ('niggards') spoken of in this hymn, although vested with spectral qualities, are conceived by the poet to have been like a sort of wild folk who clad themselves in barks, skins, and tattered clothes. There seems to be no point in describing them as wearing a head-ornament. Puggalapaññatti, p. 51, '*so sāṇāni pi dhāreti masānāni pi dhāreti chava-dussāni pi dhāreti paṃsukulāni pi dhāreti tirīṭāni pi dhāreti ajināni pi dhāreti*', read together with v. 11 of this hymn, *yé kukūndhāḥ kukūrabhāḥ kṣtūr dūrsāni bibhrati; klībā iva pranṭyānto vāne yé kurvāte ghōṣaṃ tām ito nāśayāmasi* (especially the words *chava-dussāni*, *tirīṭāni* and

*ajināni* in the one and *kṛtīḥ* and *dūrśāni* in the other, together with *tirīṭinaḥ* in v. 7), makes it abundantly clear that *tirīṭa-* has the same meaning in both.

*turmiśam*

*citrāṇi sākām divi rocanāni sarisṛpāṇi bhūvane javāni :*  
*turmiśam sumatim icchāmāno dhāni gīrbhīḥ saparyāmi nākam.*  
 19. 7. 1.

Previous Scholars: The commentator explains *turmiśam* either as *turmayaḥ himśakāḥ himśakārīṇaḥ tān śyati tanūkarotīti turmiśā* or as *turo himśakān miśati hinastīti turmiśā : miśa spardhāyām...mūrdhanyasya tālavyopajanaś chāndasaḥ*. "Seeking favour of the twenty-eightfold (?) wondrous ones, shining in the sky together, hasting in the creation (*bhūva-na*), I worship (*sapary*) with songs the days, the firmament (*nāka*)."—Whitney, after emendation of *turmiśam* to *aṣṭāvinśām* (or *-śā*).

*Turmiśam* seems to be a corruption for \**turviśam* 'settlement of the stars' (cf. *tārāpatha-*, *nakṣatraloka-*, etc., for the 'sky') the first member (*tur*) being the genitive singular of *tr-* 'star' and the second *viś-* 'settlement.' For interchange of *m* and *v*, cf. *anarmāṇām* AV. 7. 7. 1 : *anarvāṇām* RV. ; *amāmasi-* : *amāvasi-* 'new-moon', Vj. 160, 35 ; *dvradanta* in *āsrathnan dṛḥhā āvradanta vīṭitā-* RV. 2. 24. 3 prob. = *āmradanta* (: *mṛdū-*) 'the firm became loose, the hard became soft' (for it Grassmann supposes a root *vrad-*, *vrand-* 'to become weak'); *āmataḥ*, *parāmataḥ* (mss.) for *-vataḥ*, Gaastra's GBr. p. 2, fn. 1 ; *vaṅgāvagadhāḥ*, Ait. Āraṇ 2. 1. 1 prob. = *-magadhāḥ* (Keith); and Wack. I. § 177. n. For singular giving a plural sense in an *alukṣamāsa*, cf. Ved. Gr. § 275,—“A singular case-ending (the acc. or inst.) may here indicate a plural sense; e.g., *āsvam-iṣṭi-* 'seeking horses', *puram-darā-* 'destroyer of forts', *śūneṣita-* 'driven by dogs' (*śūnā-*)”.

*Ahāni* in d is probably elliptical for *viśvā dhāni*. Thus the third and fourth pāda may be translated: “Desiring good-will of the settlement of stars, every day with songs I worship the firmament.”

*taimātā-*

*asitāsya taimātāsya babhrór āpodakasya ca : sātṛāsāhasyā*  
*'hām manyór āva jyām iva dhānvano ví muñcāmi ráthā iva.*  
 5. 13. 6.

*nīr vai kṣatrām nāyati hānti vārco 'gnīr ivā 'rabdho vī dunoṭi sārvaṃ; yó brāhmaṇām mānyate ānnaṃ eva sá viśāsyā pibati taimātāsyā.* 5. 18. 4.

Previous Scholars: BR. and others consider *taimātā-* to be the name of a kind of snake. Whitney translates 5. 13. 6, "Of the Timatan (?) black serpent, of the brown, and of the waterless, of the altogether powerful (?): I relax the fury, as the bow; I release as it were chariots". To this Lanman remarks: "Whitney would doubtless have revised this carefully. The divergences of the translators reflect the uncertainties of the exegesis. 'I slacken as it were the oars of the wrath of' etc.—Griffith. 'I release (thee) from the fury of' etc.—Bloomfield. 'Des Asita. . . . des Manyu Streitwagen gleichsam spanne [ich] mir ab' or 'die Streitwagen des Grimmes des Asita' etc. — Weber. For *d*, 'as the string from off (*āva*) the bow'".

There seems to be a contrast in 5. 13. 6 between *taimātā-* and *āpodaka-*. The word *āpodaka-* 'out of water' means either 'not in water' as in RV. 1. 116. 3, . . . *naūbhir ātmanvātībhir antarikṣapṛūdbhir āpodakābhiḥ*, or 'not containing water', 'dry', as in AV. 5. 16. 11, where it is obviously used as equivalent to *ārasā-* 'sapless'. *Taimātā-* also appears to mean 'wet', but modified into 'living in water' at 5. 13. 6 and 'liquid' (e.g., the poison of a snake) in 5. 18. 3. It is probably a derivative of *tema-* 'moisture' with suffix *-ta*, for which and for length of the vowel before the suffix, see under *arātākī-*; for superfluous *ṽddhi* in the first syllable, cf. *praiṇānā-* 5. 27. 3 and *sauprajāstvām* 2, 29. 3, for which other texts, including Ppp., have *prīṇ-* and *suprajās-*. The first member of *sātrāsāhasya* is obviously the same as *satṛā*, which means 'together', 'altogether', 'all at once', 'always', etc., and may here mean 'everywhere'; thus the word would mean 'prevailing everywhere, i.e., both on land and water'. *Dhānvan* in *d* appears to be elliptically used in both senses, 'bow' with *jyām* and 'sandy wasteland' with *rāthān*, the comparison in the latter case being with the extrication of the wheels of a chariot stuck in a sandy piece of land.

Thus we may translate 5. 13. 4: "I release (thee) from the fury of the wet black snake, the dry tawny snake, and of the all-prevailing one, like the string from the bow or chariots (from a sandy tract)."

*taulā-*

*ājyasya paramēṣṭhiṅ jātavedas tánūvasin: Agne taulāsya prāśāna yātudhānān vilāpaya.* 1. 7. 2.

Previous Scholars: The commentator derives it from *tulā-* 'balance', here standing for the sacrificial ladle. Roth and Whitney emend it in their edition to *tailāsya* 'of sesame oil' against all authorities and Ppp., which has *tūlasya*.

*Taulāsya* is evidently an adjective of *ājyasya*, and is probably from *tūla-* 'a tuft of grass, etc. (here *kuśa-*). Cf. *pavitra-*, with which ghee was sprinkled. *Tūla-* is used with reference to *darbhā-* at 19. 32. 3.

*duradabhnā-*

*vilohitō adhiṣṭhānāc chaknō vindati gopatim: tīthā vaśāyāḥ sāmvidyam duradabhnā hy ūcyāse.* 12. 4. 4. *duradabhnai 'nam ā śaye yācitām ca nā dītsati: nā 'smai kāmāḥ sāmṛdhyante yām ādatvā cikīrṣati.* v. 19.

Previous Scholars: BR: 'Thore täuschend d.h. durch Schloss und Riegel nicht zu halten'. Ludwig: 'unbetrieglich' at v. 4, but leaves the word without rendering at v. 19. Henry, p. 250, sees no reason for, or suitability of, the meaning given by BR. and Ludwig; he suggests *durdaghñā-* or *dur-adaghñā-* 'killing those who do not give' as the correct reading. "Anæmia (*vilohitā*) from the station of the dung visits (*vid*) the master of kine; so is the agreement of the cow; for door-damaging (?) art thou called."—Whitney (v. 4), who remarks, "Nearly everything in the second half verse is doubtful. . . . *sāmvidya* (given by four of his mss.) seems a much more probable form of stem. . . . The second person *ucyāse* is quite unexpected", and at v. 19, "That the conjectural rendering ('Door-damaging lies she on him' etc.) is extremely unsatisfactory is plain".

The correct reading is probably *durādabhnā-* 'hard to deceive (or harm)', paralleled by *ādabdhāḥ* 'unharméd' RV. 1. 173. 1 and *durādhārsā-* 'hard to be dared against' AV. 12. 5. 17, both epithets of the cow, and *nā tū naśanti nā dabhāti tāskaro nāsām āmitrō vyathīr ā dadharṣati* AV. 4. 21. 3 (=RV. 6. 28. 3), about the cows. The suffix *-na* is also found in *mathnā-* 'shaking vehemently' RV. 1. 181. 5 (cf. also *mathnāti* and *dabhnōti*) and after roots like *bhañj-*, *bhug-*, *ruj-*, *pr-*, etc., as forming the past participle.

*Sāmvidyam*, as suggested by Whitney, is a better reading in

c of v. 4 and in view of the second person *ucyāse* in **d**, *vaśāyāḥ sāmvidyam* seems to be a corruption for *vaśe 'yāḥ sāmvidyam*, 'O cow, thou camest to recognition'. Thus we may translate the verse: "Anæmia visits the lord of kine for taking possession of the dung; thus, O cow, thou comest to recognition, for thou art called 'hard-to-deceive'".

In v. 19 *ā śī-* is used in the sense of 'to enter into' for the purpose of doing something evil as in RV. 10. 162. 1, *brāhmanā 'gnīḥ sāmvidāno rakṣohā tādhatām itāḥ : āmivā yās le gārbham durṇāmā yōnim āśāye*, and elsewhere. Thus: "The 'hard-to-deceive' gets into him, if he does not wish to give her, when asked", etc.

### *dūrśā-*

*pavāstais tvā pāry akrīṇan dūrśébhir ajīnair utā ; prakrīr asi tvām osadhē 'bhrikhāte nā rūrupaḥ.* 4. 7. 6.

*yē kukūndhāḥ kukūrabhāḥ kṛtīr dūrśāni bibhrati ; klībā iva pranṭyānto vāne yē kurvāte ghōṣam tān ito nāśayamasi.* 8. 6. 11.

Previous Scholars: Sāyaṇa takes *dūrśébhiḥ* as adjective of *ajīnair* (= *duṣṭa-śyāsambandhibhiḥ*) at 4. 7. 6 and reads *kṛtīyair dūṣṭāni* for *kṛtīr dūrśāni* at 8. 6. 11. 'Eine Art Gewebe oder Gewand', —BR. Weber on 4. 7. 6, Ind. Stud. 18. 29, follows BR. and remarks, "zu d ū r ṣ a, Pet. W., ist ausser d ū ṣ y a, d ū s h y a vielleicht auch t ū s h a zu vergleichen", but renders it with 'Häute' at 8. 6. 11. (*ib.*, 5, 255). Ludwig leaves the word untranslated. Grill (4. 7. 6): 'Für Decken tauschten sie dich ein, Gewebe, Felle gab man her', etc. Henry (8. 6. 11): 'Les kukundhas, les kukūrabhas qui portent des peaux en guise de vêtements', etc. Bloomfield (4. 7. 6): 'with broomstraw (?), garments' etc. Whitney renders the first *dūrśā-* with 'garments' and the second with 'polts', each followed by a query-mark.

*Dūrśā-* is found at least three times in the Kausika Sūtra: (i) *jihvāyā utsādyam akṣyoḥ paristarānam astrhaṇam hṛdayam dūrśa upanahya tisro rātrīḥ palpūlane vāsayaṭi* 11, 16, where the tongue and several other parts of a cow are prescribed to be tied up in a *dūrśa-* and soaked in cowdung for three nights; (ii) *kṛmukaśakalam saṁkṣudya dūrśajaradajināvakarajvālena*, 28, 2, where it is prescribed as an easily inflammable light fuel along with worn-out goatskin and broomstraws; and (iii) *vilumpantām agham iti pari cailam* (v.l., *śelam*, *śilam*, of which the latter

seems to be the correct reading) *dūrśam vilumpati* 85, 22, where it is to be spread around (Keś.) a piece of stone (*pariśilam*). In all these instances Dārila and Keśava<sup>1</sup> render it with *jīrṇavas-tra*- 'old or tattered cloth'. It will be seen that this meaning suits also the two occurrences in the AV. In the first passage it is used together with hemp-textures (see *pavāsta*-) and goat-skins, both of which are inexpensive, as a means of exchange for a herb. (It may not be out of place to mention here that in India even to-day old clothes are very often exchanged for herbs from the forest-folk.) In the second a set of wild people (or spectres conceived as such, see *tirīṭin*-) are said to clothe themselves in skin and *dūrśá*-.

Prāk. *dūsa*- has two meanings 'cloth' and 'tent', in the first of which it must be the same as Sans. *dūrśá*- and in the second as Sans. *dūśya*- 'a tent'. Pāli *dussa*- is also to be similarly assigned. It would appear that in these two languages *dūrśá*- has developed a wider meaning, from 'old cloth' to 'cloth in general'. In Pāli *chavadussa*- 'a miserable garment' it seems to have retained its original meaning.

Beng. *dhūs*, Nep. *dhūsā*, Punj. *dhussā*, and corresponding words in other modern Indian vernaculars, all meaning 'a kind of woollen covering', may be connected with it, but the aspiration is unexplained.

*nyá*- —*ānya*-

*dr̥ḍhó dr̥mhashthiró nyó brāhma viśvasṛjo dáśa : nābhim iva sarvátas cakráṁ úcchiste devátāḥ śrítāḥ*. 11. 7 (9). 4.

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<sup>1</sup> It may be mentioned here that Keśava appears to have flourished in the time of King Bhoja of Malwa (c. 1018–1060 A.C.), when the Muhammadans were terrorising the country. Speaking about the importance of *abhicāra* at the end of Kāṇḍika 49, he remarks, *pr̥thivyām duṣṭa utpannaḥ sarvadā ca vināśayet : adharmasambhavo duṣṭo prajāhimsanataparāh : Turuṣkū nūmnā pāpiṣṭhā devabrāhmaṇa-himsakāḥ : pr̥thivyām Śrī-Bhojadeva dharmasamrakṣaṇāya ca : deśe tu Mālavake utpannaḥ śrīrājagṛheṣu ca ;* again under 47, 22, *idam ahaṁ Mahmadasya Turuṣkasya Mūṭikarṇaputrasya prāṇāpānāv apayacchāmi*. He was thus a contemporary of Uvaṭa, commentator of the VS., and preceded Sāyaṇa by nearly three centuries. Dārila, whose work forms the basis of Keśava's Paddhati, must have flourished much earlier.

*ā tv ādyā sabardūghām huve gāyatrāvepasam : Índram dhenúm sudūghām ānyām īsam urúdhārām aramkṣtam.* RV. 8. 1. 10.

*idā hi va ūpastutim idā vāmāsya bhaktāye : ūpa vo viśvavedaso namasyūr ā āsrkṣy ānyām iva.* RV. 8. 27. 11.

*yó asyā viśvājanmana īše viśvasya cēṣṭataḥ : ānyēṣu kṣiprā-dhanvane tasmai prāṇa nāmo'stu te.* AV. 11. 4 (6). 23.

*yasyās cātasrah pradīśaḥ pṛthivyā yasyām ānnam kṛṣṭāyaḥ sambabhūvūḥ : yā bibharti bahudhā prāṇād ējat sā no bhūmir gōṣv āpy ānye dadhātu.* 12. 1. 4.

*ānyebhyas tvā pūruṣebhyo góbhyo āśvebhyas tvā : nīḥ kravytā-dam nudāmasi yó agnir jīvitayópanaḥ.* 12. 2. 16.

*pūruṣa evé'dām sārvaṁ yád bhūtām yác ca bhāvyaṁ : utā 'mṛtatvāsye 'svaró yád ānyenā 'bhavat sahā.* 19. 6. 4.

Previous Scholars: (1) *nyā*.—Sāyaṇa: '*dṛmha-sthiraḥ dṛmhanena sthirikṛto lokah, nyah netāras tatratyāḥ prāṇinah*'. BR., 'wohl adj. von unbekannter Bed.' Grassmann: '*niedersinkend* (?) [von ní], enthalten in ānia.' Henry: 'Affermi et solide toi-même, affirmis', etc. He thinks (p. 158) that *nyā*- may be an artificial formation from *anyā*- as *sura*- from *asura*-, thus meaning 'no other', 'himself'. Bloomfield, who would read *dṛḍhadṛmhá(h)* and consider *nyáh* 'leader' (sing.): *nī*- 'to lead': 'He who fastens what is firm, the strong, the leader,' etc. Whitney, who considers *dṛmha* a verb: 'Being fixed, fix thou, being staunch, *nyā*', etc. (2) *ānya*-.—Sāyaṇa on RV. and AV. 11. 4(6). 23 sees no difference between it and *anyā*- 'other'. His commentary on the 12th book is wanting and at 19. 6. 4 he reads *ānnena* (SPP. reads *anyēna*, other texts *ānnena*). BR: '*ānyā*. (3. *a* + *nyā*, zusammengezogen aus *nī-yā*, wie auch zu sprechen ist) f. adj. *nicht versiegend*'. Henry gives a number of substitutes for *gōṣv āpy ānye* such as *go-ṣṭhāpātye*, \**go-śvadhānye*, etc. and renders 12. 1. 4d: 'daigne cette Terre nous accorder la possession des vaches.' At 12. 2. 16 he as well as Ludwig considers *ānyebhyaḥ* as equivalent to *anyé*- and in the dative. Whitney: 'to thee being such, O breath, having a quick bow among the unexhausted (?*ānya*), be homage', 11. 4. 23c,d; 'let that earth (*bhūmi*) set us among kine, also in inexhaustibleness (?*ānya*), 12. 1. 4d; 'Thee from inexhaustible (?*ānya*) men, kine, horses' etc. 12. 2. 16.

The correct reading in 11. 7. 4a appears to be *dṛḍhó 'dṛmhas sthiró nyáh*, the loss of a sibilant before a sibilant followed by an explosive (as between *-dṛmhas sthiró*) being prescribed by the Prātiśākhya and Kātyāyana (Wack. I. § 287. b) and widely followed in the Vedic texts. This gives us a pair of contrasted words, *dṛḍháh* 'firm': *ādṛmhaḥ* 'not-firm' (cf. *bhūmi-dṛmhá*- 5. 28. 14, 19. 33. 2), *sthiráh* 'stable': *nyáh*, which

should therefore mean 'unstable', 'movable', 'perishable', or the like. *Nyá-* (to be read *niá*) may easily have this meaning, if its relation to root *nī-* in the sense, 'to take away', 'to remove', is considered to be the same as that of *priyá-* 'dear' to the root *pri-* 'to please'.

*Ānya-* would thus mean 'immoveable', 'imperishable', and thus be an exact equivalent of *amṛta-*, which is sometimes an adjective, meaning 'imperishable', and sometimes a noun, meaning 'nectar', often applied to sacrificial butter or the soma-drink (see Grassmann, *s.v.*). At 12. 1. 4 and 12. 2. 16 *ānya-* is probably used in the sense of sacrificial butter; at RV. 8. 1. 10 and 8. 27. 11 it qualifies *īṣam* 'libation', understood in the second passage; and at AV. 19. 6. 4 it means 'nectar', thus giving a much better sense than the other texts which read *ānnena*. *Ānyeṣu* at AV. 11. 4. 23 is probably a vocative of *ānyeṣū*: 'O one of inexhaustible arrows, to thee of quick bow, O Prāṇa, be homage.'

*paṭū(tau)rā-*

*pratighnānāḥ sām dhāvāntū 'raḥ paṭūrāv āghnānāḥ : ughārī-nīr vikeśyò rudatyāḥ pūruṣe haté radité Arvude tāva. 11. 9 (11). 14.*

Previous Scholars: Sāyaṇa: '*urāḥ vakṣaḥsthalam paṭūrau tatpradeśau ca*'. Böhtlingk: 'ein bestimmter Körperteil'. Bloomfield who renders with 'thigh', remarks [Reprint of A.J.P. XI. 3 (pp. 319-356), p. 22]: "Our translation of the obscure word is based upon Kauṣ. 84, 10, *triḥ prasavyaṃ prakīrṇakeṣyāḥ pariṇanti dakṣiṇam ūrum āghnānāḥ*. The word seems to contain *ūru* with some modifying adjective, perhaps *prthu* in a Prākṛtic form." Henry suggests emendation to \**paṭair avāghnānāḥ* and renders: 'Qu'elles accourent, celles qui se meurtrissent de coups, | arrachant les voiles qui couvrent leurs seins,' etc. Whitney notes: "I follow both translators in rendering *paṭaurā* by 'thigh', although it is not too acceptable, considering the familiarity of *ūru* as name for 'thigh'".

*Paṭūrā-* or *-ṭaurā-* is evidently identical with *pāṭora-* in KS. V. 13, 11-12, *Agneḥ pakṣatiḥ Sarasvatyā nipakṣatiḥ Somasya tṛtīyā.....devānām dvādaśī dyāvāpṛthivyoh pārśvam Yama-sya pāṭoraḥ*, and *pāṭūra-* in a corresponding passage in TS. 5. 7. 21-22. This is about the ribs of a horse. VS. 25, 4-5 and MS. 3. 15. 21-22 in the corresponding passages count thirteen ribs and leave out *pāṭūra-*. Caraka, Śārīra. 7, 5, counts only twelve ribs on

each side, while GBr. I. 5. 3, thirteen. It thus appears that there have been two views about the exact number of ribs, and in any case *pātūra-* seems to be outside, but just following, them on each side. It is most probably the bone, on each side, just about the thigh-joint and below the waist. Vaijayanti, p. 22, gives *pātūra-* as a name for the fourteenth lunar night. . . . *pratipat tv ekapakṣatīḥ : pakṣatīḥ cā 'tha pātūro bhūteṣṭā ca caturdaśī : nipakṣatir dvitīyā syāt.* This also supports the above contention, the two fortnights in a month being considered its two sides (*pakṣa*).

In the above passage *paṭūraū* evidently stands not actually for these bones, but for the two sides of the belly just near them, referring to the common phenomenon of the striking of the breast and the belly by women in grief.

#### *paruṣā-*

*darbhāḥ śocis tarūṇakam āśvasya vāraḥ paruṣāsya vāraḥ : rāthasya bāndhuram.* 10. 4. 2.

Previous Scholars : Ludwig : "das junge darbhagrass ist flamme [der schlange], der pferdes scheif, des paruṣa schweif [ist flamme für die schlange], [ebenso] des wagens sitz." Henry : "Ardeur brûlante [contre le venin] est le brin de darbha, ainsi que le jeune brin [d'orge ?], | le crin de cheval, le poil d'homme||.....le caisson du char....." Bloomfield renders *paruṣā-* with 'the shaggy one', but remarks (p. 607), "For the unintelligible *parushāsya* we are tempted to substitute *arushāsya* relying upon the oft-emphasised whiteness (*svetā*) of Pedu's horse". Whitney : "*Darbha*-grass, brightness, young shoot (? *tarūṇaka*); horse's tail-tuft, rough one's tail-tuft; chariot's seat (? *bāndhura*)."

*Paruṣā-* here probably refers to the bull. It is used as an epithet of *ukṣán-* 'bull' in RV. 5. 27. 5, *yásya mā paruṣāḥ satám uddharṣáyanty ukṣāṇaḥ*, and of *gáú-* 'bull' or 'cow' in RV. 6. 27. 5, *utādaḥ paruṣé gávi sūraś cakráṁ hiranyáyam : ny airayad rathítamaḥ*, and 8. 93. 13, *tvám etád adhārayaḥ kṣṇāsu róhiṇīsu ca : páruṣṇīsu rúsat páyaḥ*. This epithet is due probably to its shagginess (of the tail ? Cf. *puruvāra-* 'having an ample tail-tuft', another epithet, RV. 1. 139. 10), as it is applied elsewhere also to *ūrṇā-* 'wool' (RV. 4. 22. 2, see Grassmann, s.v. *paruṣā-*).

*Paruṣa-* seems to be the correct reading for *puruṣa-* (note that two of Wh.'s and one of SPP.'s mss. read *puruṣa-* for

*paruṣa-* in the above passage) in AV. 6. 38. 4, *rājanyè dundubhāv āyatāyām āśvasya vāje pūruṣasya māyaú: Índram yā devī subhágā jajāna sá na áitu vārcasā samvidānā*, and 19. 49. 4, *simhásya rátry usati pīṃśásya vyāghrásya dvīpīno vārca údade: āśvasya vradhnám pūruṣasya māyúm purú rūpāṇi kṛṇuse vibhātī*, as *māyú-* 'bellowing', 'lowing', etc., is usually applied to an animal such as the cow or the sheep, cf. Whitney's remark at 6. 38. 4, "*Māyú* is not properly used of *pūruṣa* 'man', and the expression is obscure and doubtful".

*pārsāna-*

*Índrā-Somā vartáyataṃ divás páry agnitáptebhir yuvám áśmahanmabhiḥ: tápurvadhebbhir ajárebhir atrīṇo ní pársāne vidhyataṃ yántu nisvarám.* 8. 4. 5=RV. 7. 104. 5.

*giráyaś cin ní jihate pársānāso mányamānāḥ: párvatās cin ní yemire.* RV. 8. 7. 34.

*yád viṭāv Indra yát sthiré yát pársāne párábhṛtam: vāsu spārham tād á bhara.* RV. 8. 45. 41.

Previous Scholars: Sāyaṇa: *pārsvāsthīpradeśe*, AV. = *pārsvasthāne* at RV. 7. 104. 5, *pīḍyamānāḥ* or *spṛṣyamānāḥ* at RV. 8. 7. 34; and *vimarśana-kṣame* at 8. 45. 41. BR.: 'm. Einsenkung, Abgrund, Kluft..... Nach Naigh. 1. 10. Wolke, wohl derselben ursprungs wie *parśu*.'

In RV. 8. 45. 41 *pārsāna-* is contrasted with *viḍú-* 'strong' and *sthirá-* 'firm', while AV. 8. 4. 5, when compared with 8. 4. 17d, *tám pratyāñcam arcīṣū vidhya mármaṇi*, and 8. 6. 24d, *hṛdayé'dhi ní vidhyatam*, would point to some 'tender' part of the body as its meaning. The meaning 'soft', 'tender', not only suits these two passages but also the third.

The original meaning seems to have been what Sāyaṇa gives at RV. 8. 75. 41, viz., *vimarśanakṣama-* 'worthy of being touched or felt': *spārśa-* 'touch' with suffix *-āna*. This suffix *-āna*, used to form adjectives, is found in several words: *āpnav-āna-*: *\*apnu(?)*, *ūrdhvas-āná-*: *ūrdhvá(s)-*, *jrayas-āná-*: *jráyas-*, *dhiyas-āná-*: *\*dhiyas-*, *pṛthav-āna-*: *pṛthu-* (see under *suśīma-*), *mandas-āná-*: *\*mandas-*, *rabhas-āná-*: *rábhas-*, *vasáv-āna-*: *vāsu-*, *vṛdhas-āná-*: *vṛdhás-*, *śavas-āná-*: *sávas-*, *sahas-āná-*: *sahás-*, etc. Grassmann and Macdonell (in Vedic Grammar) consider it identical with the participial suffix, but added to

a double stem of the root, in the case of *grayasānā-*, *dhiyasānā-*, *mandasānā-*, *rabhasānā-* etc. It seems however more likely to be a secondary suffix in view of the above examples, placed side by side with the corresponding nouns.

*pavāsta-*

*pavāstais tvā pāry akrīnan dūrśébhir ajínair utá : prakrír asi tvám ośadhé 'bhrikhāte ná rūrupaḥ. 4. 7. 6.*

*ābhūr v aúkṣīr vyū āyur ānaḍ dārsan nú pūrvō úparo nú darsat : dvé pavāste pári tám ná bhūto yó asyá pāré rájaso vivéṣa. RV. 10. 27. 7.*

Previous Scholars : Sāyaṇa : 'pavastaiḥ pavanāya astaiḥ sammārjanī-trṇaiḥ,' on AV. and 'pavaste pavatir gutikarmā.....mahatvena sarvasyābhibhavanāya gacchantyau (dyāvāprthivyaū),' on RV. BR. : 'Zeltdecke oder dergl. AV. 4. 7. 6. du. bildlich von Himmel und Erde RV. 10. 27. 7.' Oldenberg, RV. II. p. 227, remarks : "Pavāsta dunkel. Ungewissheit der auf kombination von AV. IV. 7. 6. und Kauś. 28. 2. beruhenden Gleichsetzung mit *avakara* hat schon Bloomfield S. B. E. 42. 377f. hervorgehoben ; ebenso die Schwierigkeit, auf diesem Wege Verständniss unseres st. zu fördern. Unzutreffend Weber, Ind. Stud. 18. 29."

Pāli *potthaka-* ( ' a cloth made of makaei fibre ', PTS's P.D.) is the regular representative of Sans. *pavasta(ka)* and, as we shall presently see, its meaning suits both the occurrences of the latter. In Jātaka IV, p. 251, *potthakam* is explained by *ghana-* or *saṇa-sālakam*. From the descriptions of *potthaka-* given in Aṅguttaranikāya p. 246 and Puggalapaññatti p. 33, *saṇasālaka-*, ' a texture made of hemp ', appears to be the true reading. It is described there as having an indifferent colour (*dubbanṇo*), rough (*dukkhasamphasso*), and cheap (*appaggho*)<sup>1</sup> which are exactly the characteristics of a hemp-texture. It would appear that a rough texture of this kind was used as a wrapper just like a blanket, cf. Kauś. 57. 13, *sarvesām kṣaumaśānakambalavastram*, and Puggalapaññatti p. 51, *so saṇṇāni pi dhāreti masānani pi dhāreti*, etc.

<sup>1</sup> *tayo potthakā* :—*navo pi potthako dubbanṇo c'eva hoti dukkhasamphasso ca appaggho ca, majjhimo pi potthako dubbanṇo c'eva hoti dukkhasamphasso ca appaggho ca, jīṇṇo pi potthako dubbanṇo c'eva hoti dukkhasamphasso ca appaggho ca : jīṇṇam pi potthakam ukkhaliparimajjanam vā karenti saṅkarakuṇe vā nam chaḍḍenti.*—Pug. 33.

Accordingly, the RV. verse may be translated: "Thou becamest, thou grewest up, thou didst attain age; now the first one, now the other one has pierced. Two hemp-wrappers (i.e., the heaven and the earth) wrap, as it were, him who has spread beyond this region." And the AV. one, "They bought thee for hemp-wrappers, for tattered cloth and for goat-skin", etc.

Av. *pāst-* 'skin of a man', Pers. *post* 'skin', later Sans. *pustaka-* and Pāli *pothaka-* 'a book', form quite a different group of words.

Bloomfield's (SBE. 42, 377 b.) and apparently Sāyaṇa's (AV. 4. 7. 6) identifications of *pavāsta-* with *avakara-*, on the ground that the latter word is found with *dūrśa-* and *jarad-ajina-* in Kauś. 28. 2, is without any force, since the words are used in different contexts. *Pavāsta-*, *dūrśa-*, and *ajina-* in AV. are referred to as inexpensive means of exchange, while *dūrśa-*, *jarad-ajina-*, and *avakara-* in Kauś. are prescribed as easily lighted fuels.

#### *prṣṭi-*

Previous Scholars: Sāyaṇa: *=parśu-* RV. 10. 87. 10, AV. 2. 7. 5, 4. 3. 5, *=pārśvāvayava-* AV. 2. 32. 2, *=prṣṭhavamśasya abhito vartamānāḥ parśūḥ* 11. 10. 14. BR.: 'rippe (*=parśu-*)'. Grill, Henry, Whitney, and other scholars generally follow BR., except when *prṣṭi-* and *parśu-* come together in the same sentence and where they try to differentiate with 'side' ('flanks', Henry) and 'rib' ('côte', Henry) respectively. Uhlenbeck, Etym. Wört., has: "p ṛ ṣ ṭ ṣ f. rippe, vgl. afgh. *puštai* rippe and *parçus* rippe, sichel. AV. *parṣtis* np. *pušt* rücken gehören nicht hierher, sondern zu *prṣṭham*. "*Prṣṭi* denotes not 'rib', which is *parśu-*, but a transverse process of a vertebra, and so the vertebra itself", —Ved. Ind., s.v. Śarīra. This last one will appear to be the right meaning.

It would appear from the above that scholars are often doubtful as to the precise meaning of *prṣṭi-*, especially when they have to distinguish between it and *parśu-*. *Prṣṭi-* is distinguished from *parśu-* in AV. 9. 7. 6, *devānām pātnīḥ prṣṭāya upasādaḥ pārśavaḥ*, and 10. 9. 20, *yāḥ prṣṭīr yāśca pārśavaḥ*; and from *pārśvā-* in 9. 1. 34, *yāḥ pārśvé uparśānty anunīkṣanti prṣṭīḥ*. In 12. 1. 34, *uttānās tvā pratiçīm yāt prṣṭibhir adhi śēmahe* (addressed to the earth), men are said to lie on the earth, facing upwards, with their *prṣṭis*. Whitney and Griffith here give a derivative meaning 'stretched out' to *uttānā-*,

apparently in order to be consistent with the meaning 'rib'. But *uttānā-* usually means, not only in classical but also in Vedic Sanskrit, 'lying on one's back', 'facing upwards', cf. RV. 10.142.5, *bāhū yād Agne anumármrjāno nyānī uttānām anvēṣi bhūmim*, and 10. 27. 13, etc., where *uttānā-* is contrasted with *nyānī* 'facing downwards'. In 18. 4. 10 horses are called *pr̥stivāhaḥ*, which Whitney renders 'back-carrying (?)'. These instances show that *pr̥stī-* is not the same as *pārśu-*, but is either the back itself or some part of the body at the back. GBr. I. 5. 3, just after counting the *pārśus*, analyses the spine (*anūka-*) thus: *anūkaṁ trayastrimśo, dvāstrimśatir hy evai 'tasya pr̥stīkundaḥlāni bhavanty, anūkaṁ trayastrimśam, tasmād anūkaṁ trayastrimśaḥ*, where it (*viz.*, the spine) is said to have thirty-two rings (?) of *pr̥stī-* [cf. Suśruta, Śārīra. ch. 5., *pr̥sthe trimśat (asthīnī)*]. The number and the description agree with those of the transverse processes of the vertebra.

From this the meaning was easily widened to indicate the spine or the back itself, as is seen in the case of *pr̥stivāhaḥ*. Hastyāyurveda of Pālakāpya, which seems to be a fairly ancient work, uses at 3. 9. 55 *pr̥stau* for *pr̥sthe*. A similar use is also found in Kalyāṇamandirastotra, Ind. Stud. 14, 386, and Simhāsanadvāstrimśika and Pañcadaṇḍachatrāprabandha, *ib.*, 15, 378.

In the light of the above Pāli *piṭṭhi* and *piṭṭhī* (f.), Prāk. *paṭṭhi*, *piṭṭhi*, and *puṭṭhi* (f.), Guj. *puṭh* (f.), Sindhi *puṭhi*, *puṭhī*, Mār. *puṭh*, and H. *pīth* (f.), all meaning 'back', are to be traced back to *pr̥stī-*. Cf. Turner, Dictionary of Nepali, s.v. *piṭh* and Bulletin of the School of Oriental Studies, vol. V. p. 124, s.v. *puṣtai*. It is also clear now that Av. *parštiš* and nP. *pušt* do really belong to *pr̥stī-*, not to *pr̥sthā-* as Uhlenbeck thought.

#### *pēstra-*

*yāt te riṣṭām yāt te dyuttām āsti pēṣtram ta ātmāni : dhātā tād bhadrayā pūnaḥ sām dadhat pāruṣā pāruḥ.* 4. 12. 2.

*yó naḥ śápād āsapataḥ śápato yás ca naḥ śápāt : śúne pēṣtram ivā 'vaksāmaṁ tām prāty asyāmi mṛtyāve.* 6. 37. 3.

Previous Scholars : Sāyaṇa reads *preṣṭham* (= *priyatamam*) at 4. 12. 2 and *peṣṭam* (= *piṣṭam*) at 6. 37. 3. 'Knochen. . . . vielleicht von l. *pié*'.—BR., followed by Ludwig, Grill, and Griffith. Weber, Ind. Stud. 18, 47,

renders with 'Quetschung', and Hillebrandt, Ved. Chrest., vocabulary, remarks: "Ich stelle das Wort zum Wurzel *piṣ*, zermalmen, und ver-muthe: losgeschlagenes Stück Fleisch, Fleischsetzen". Bloomfield also renders with 'bone', although not satisfied. Whitney renders the two passages respectively: "What of thee is torn (*riç*), what of thee is inflamed (*?dyut*), is crushed (*?pēstra*) in thyself—may Dhātār excellently put that together again, joint with joint", and, "Whoever shall curse us not cursing and whoever shall curse us cursing, him, withered (?), I cast forth for death, as a bone (??) for a dog".

Bloomfield, SBE. 42, 385, has already suggested a connection of *pēstra*- with *piṣitā*- and *peśi*-, and that, like the other two, it may also mean 'flesh'. In fact all these three words contain the same root *piṣ*- 'to prepare, make ready (especially meat, by cutting it up and carving it)', followed by different suffixes, *-tra* (Ved. Gr. § 152), *-la* (ib. § 145), and *-i* (ib. § 131) respectively; cf. *janiḥ* and *ā-jāniḥ*, *jātām*, *janītram* RV. 7. 34. 2, 56. 2 (Sāy.), 'birth': *jan*- 'to be born', *ṛtīḥ*, *ṛttām* 'dance': *ṛt*- 'to dance', *vasitām*, *vastram* 'cloth': *vas*- 'to clothe', etc. For root *piṣ*- in this sense, cf. AV. 12. 5. 36, *Śarvāḥ kruddāḥ piṣyāmānā śimidā piṣitā (brahmagavi)*. The word *piṣitā*- itself occurs twice in the AV., at 5. 19. 5, *krūrām asyā āśāsanam tṛṣṭām piṣitām aśyate*, and at 6. 127. 1, *vidradhīṣya balāsasya lóhitasya vanaspate: viśálpakasyau 'śadhe mó'chīṣaḥ piṣitām caná*, where it seems to have a figurative meaning.

This meaning not only suits both the contexts but seems to be required by them. AV. 4. 12., where the first passage occurs, is all about the healing of fractured bones, torn and damaged flesh, etc., cf. v. 3, *sám te māmśásya viśrastām sám ásthy ápi rohatu*, and v. 4, *ásṛk te ásthi rohatu māmśám māmśéna rohatu*. In the second passage, a piece of meat offered to a dog would make a better simile than a bone for a man offered to death, for in the former case there is also the suggestion of being completely devoured.

### *prārtha-*

*anyakṣetré ná ramase vaśi sán mṛḍayāsi naḥ: ábhūd u prār-thas takmā sá gamisyati bálhikān. 5. 22. 9.*

Previous Scholars: "Lies *prá-arthas*, nach PW.: >>Ausrüstung zur Reise<<; vielleicht aber praedic. zu *takmā*=fortstrebend (vgl. *arthay* + *pra*), Ludwig: >>begierig nach der Ferne<< Hillebrandt: >>Bereitwillig<<".—

Grill. "The pada-reading in **c** is *pra-ārthaḥ*; *prá-ar-* would better suit the meaning given 'ready to set out', lit. 'having an object in front'".—Whitney.

*Prārtha-* seems to be a corruption for *prārthya-*, 'amenable to supplication', cf. RV. 1. 82. 1c,d, *yadā naḥ sunṣtāvataḥ kára ād artháyāsa id yójā nu Indra te hárī*, and Grassmann, s.v. *arthay-*, meaning (2). This (*prārthia-*) is required also by the metre and would save us an awkward resolution and a forced meaning. The loss of *y* is only another instance of the tendency of the AV. mss. to drop the last of a conjunct of three, see instances under *kákutsala-*, to which may be added *aks(y)au* 4. 3. 3 (majority of Wh.'s mss.), *tálp(y)āni* 14. 2. 41d, *meks(y)-āmi* 7. 102. 1, *ráks(y)amāṇaḥ* 18. 4. 70, etc.

### *bhṛmalá-*

*yás te sarpó vṣcikas trṣṭádāmśmā hemantájabdho bhṛmaló gúhā śáye: kṛmir jínvat pṛthivi yád yad éjati prāvṛṣi tán naḥ sárpan mó'pasrpad yác chivám téna no mṛḍa.* 12. 1. 46.

Previous Scholars: The commentary is wanting on this *kāṇḍa*. BR: 'adj. beläubt, torpidus'. Wackernagel, I. § 63.γ.: 'v.: *bhṛmá-* „Verirrung“ *bhṛmí-*, *bhṛmí-*, AV. *bhṛmalá-*: v. *bhramá-* „Lohe“ sp. *bhramati* „schweifen“'. Ludwig, p. 548: "der sarpa, der stechende, mit hartem zahn, der dir von winter erfroren, der sich hin und her schlagelnde im verborgen ligt". Bloomfield: 'The serpent, the scorpion with thirsty fangs, that hibernating torpidly lies upon thee' etc. Henry: 'Ton serpent, ton scorpion à l'âpre morsure, | qui englouti par l'hiver git assoupi dans sa cachette' etc. Whitney: "What stinging (*vṣcika*) harshbiting serpent of thine lies in secret, winterharmed, torpid (*?bhṛmalá*); whatever worm, O earth, becoming lively stirs in the early rainy season—let that crawling not crawl upon us; be thou gracious to us with that which is propitious".

The Ppp. reading *bhramalo* suggests that our *bhṛmalá-* may be identical with *bhramara-* 'a humble bee'. Confusion of *ra* and *ṛ* in mss. is very common: cf. for instance, *prṣṭi-* or *prṣṭhi-* in some mss. for *praṣṭi-* AV. 10. 8. 8, 13. 1. 21, recorded by Whitney in his translation; *kramuka-*, v. l. for *kṛmuka-* Kauś. 28. 2; *praśnyam* for *prśnyam* in Dārila's comm. to Kauś. 11. 16; *drati-* for *dṛti-* Kauś. 38. 12; ms. Ech *hṛdam*, PBh *hṛdayam* for *hradam* ib. 52. 5, etc. Keśava commenting on *yuktayor mā no devā yas te sarpa* (the present verse) *iti śayanāśālorvarāḥ parilikhati*, Kauś. 51. 17, remarks. *atha sarpādisvastayayanam ucyate: sarpa-*

*vṛścika-dvidamśamaśaka-bhramara-bhūmikṛta-kṛmayah*; *eteṣāṁ bhayaṁ na bhavati*, and again under the following sūtra,..... *ahibhaye vṛścikabhaye maśakabhaye bhramarasaṁghe kṛmibhaye* etc. His enumerations, especially the second one, when equated in order of presentation with our verse, show that according to him *trṣṭādāmśmā* = *dvidamśa-maśaka-* or *maśaka-* and *bhṛmalā* = *bhramara-*. For *trṣṭādāmśmā* cf. also AV. 7. 56. 3, *arbhāsya trṣṭādāmśīno maśakasyā* 'raśām viśām, and Sans. *damśa-*, Beng. etc. *ḍāś* 'a gnat'. This makes it clear that in Keśava's time (c. 11th century) either the reading itself was *bhramarā-* or *bhramalā-* instead of *bhṛmalā-*, or the latter was understood to be identical with the former. The above verse may accordingly be translated: "The serpent, the scorpion, the harsh-biting (mosquito), the bee of thee, that, pressed (lit., 'ground': *jabh-* 'to grind') by winter lie in concealment; whatever worm, being lively, O earth, stirs up in the early rainy season, let that crawling not crawl on to us, favour us with that which is propitious".

*maṇ(n)āú*

*devā imāṁ mādhanā sāmputaṁ yavaṁ Śarasvatyāṁ ādhi maṇāv acarkṣuḥ*: *Indra āsīt śrapatiḥ satákratuḥ kīṇāśā āsan Marútaḥ sudānavaḥ*. 6. 30. 1<sup>1</sup>.—V.1., *manāv-*.

*nī tigṃám abhy āmśūm sīdad dhótū maṇāv ādhi*: *juṣāṇo asya sakhyám*. RV. 8. 72. 2.

*áyukta sūra étaśaṁ pávamāno maṇāv ādhi*: *antárikṣeṇa yátave*. ib. 9. 63. 8.

*rājā medhābhir iyate pávamāno maṇāv ādhi*: *antárikṣeṇa yátave*. ib. 9. 65. 16.

Previous Scholars: All have taken *manāú* (or *-nāú*) as if identical with *mānu* 'man' or 'Manu' (loc.), although some, like Whitney, are not quite satisfied.

The accent indicates that *maṇ(n)āú* may be altogether different from *mānu-*; and *maṇ(n)āú ādhi* with verbs like *acarkṣuḥ* 'ploughed', *sīdat* 'sat', *pávamānaḥ* 'being purified', suggests

<sup>1</sup> "It occurs also in TB. (ii. 4. 87; exactly repeated in ĀP. ̐S. VI. 30. 20; PGS. iii. 6. 1.), MB. (ii. 1. 16), and K. (xiii. 15). The TB. version begins with *etām u tyām mādhan-* (so MB. also), and it gives in **b** *śarasvatyāṁ* and *manāv*".—Whitney.

that it may refer to some place or plot of land on which these actions could be performed. Now, Beng. has a word *mānā* (< \**manyā*?) which means 'a fertile piece of land on either side of a river' (so near that it is often flooded when the river is full). Cf. also *maṇi-rūḍhaka*-, synonym of *śimbidhānya*- (poddled grain, such as pulses) Kalpadrukośa p. 142, 89, *śimbidhānyam jalaklinnam sāṅkuram maṇirūḍhakam*. The application of such a meaning to the first verse, where the river Sarasvatī (cf.

TB. reading -*svatyās*) is mentioned, is clear, while the other three verses relate to Soma, who is frequently connected with the river or river-bank; cf. in the same hymns, *duhānti saptaī 'kāṃ ūpa dvā pāṇca sṛjataḥ : tīrthē śindhor ādhi svaré*, 8. 72. 7; *tām im mṛjanty āyāvo hāriṃ nadīṣu vājīnam : indum Īndrāya matsarām*, 9. 63. 17; *yā ārjikeṣu kṛtvasu yē mādhye pastyānām : yē vā jāneṣu pañcāsu (sómāsaḥ sunviré)*, 9. 65. 23; also 9. 76. 1, 8. 96. 14, 15, etc.<sup>1</sup>

#### *madhyamaśīr*

*yāsyā 'ñjana prasārpasy āngam āngam páruṣparuḥ : táto yáksmaṃ ví bādhasa ugró madhyamaśīr iva*. 4. 9. 4 = RV. 10. 97. 12, VS. 12. 86 with v.1., *yāsyau 'śadhīḥ prasārpatha* in a, and *bādhadhva* in c.

Previous Scholars: Sāyaṇa: '*madhyame antarikṣasthāne śete saṃcaratīti madhyamaśīḥ vāyuh*', or, '*arir mītram arer mītram iti nātīśāstroktarājamaṇḍalamadhyavartī rājā*' (AV.), and, '*madhyamasthāne vartamāno rājā*' (RV.). BR.: '*etwa intercessor*'. Grassmann: '*wol; der in der Mitte sich lagernde als Bezeichnung etwa des Heer-führers*'. Whitney: '*Madhyamaśī* is of obscure meaning; 'arbiter', as conjectured by BR. seems very implausible [BR. express their conjectural meaning by the Latin word *intercessor*; by which, I suspect, they intend, not 'mediator', but rather 'adversary' or 'preventor' of the disease, which would be plausible enough]; more probably 'midmost man', like *madhyameṣṭhā* or chief (see under iii. 8. 2.), and *madhyamaśī* used especially of the leader about whom his men encamp, for his greater safety, in the night'.

In the simile in the second half we have on one side, 'thou drivest away disease'—a subject, an object, and a verb—, while on the other side apparently only the subject (*madhyamaśīr*) and the verb (the same *vi-bādḥ*-). This suggests

<sup>1</sup> Cf. Punj. *maṇḍ* 'low moist ground on the bank of a river or stream', which cannot in the ordinary way come from the same source as Beng. *mānā*, and Telugu *manu* 'earth, soil'.

that we have probably to split up *madhyamaśīr* into two words, *mādhyam*, acc. sing. of *mādhya-* 'the central part', and *asīr*, nom. sing. of \**asīr* (for accent and gender cf. *vandhūr-*), probably 'a boring instrument' or 'awl' as will appear from the following correspondences. Walde, Idg. Wört., s.v. *ak* (z. T. auch *ak-*) „scharf, spitz, kantig; Stein“, gives a detailed account of words formed with this element, of which those formed with *-l* (p. 29) seem to be identical (at least some of them) with our \**asīr*:- „arm. *aseġn* „Nadel“, aksl. *Os(b)la*, „Wetzstein“, ags. *egle* pl. „Ährenspitzen, Grannen“, engl. *ails* „Grannen“, ahd. *ahil* m. „Ähren-spitze, Granne“, nhd. (dial.) *agel*, *ägcl* „festuca“ und *Achel*; acymr. *ocolin* „cos“, neymr. *agalen*, und (*h*)*ogalen*, nbret. *higolen* „Wetzstein“; lat. *aculeus* „Stachel“; anord. *soð-áll* „Fleischgabel“; cymr. *ebill* „Bohrer“ corn. *epill hoern* „clavus“, mbret. *ebil* „Pflock, Stiff, Nagel“.

Assuming this modification of the text and meaning of \**asīr*-, Whitney's translation may be modified: "Of whom-soever, O ointment, thou creepest over limb after limb, joint after joint, from thence thou drivest away the *yáksma* 'as a sharp boring instrument the middle portion (of anything, by cutting a hole)'".

*mūra- — mūradeva-*

#### 1. *mūra-*

*yā śasūpa śāpanena yā 'ghām mūram ādadhé: yā rāsasya hīraṇyā jātām ārebhé tokām attu sá. 1. 28. 3=4. 17. 3.*

*Mūra-* has been rightly identified with *mūla-* 'root', but the import of *c* seems to have been misunderstood. Thus the commentator takes *mūram* as adj. of *aghām*, meaning either *ādibhūtam* or *mūrchākaram*, and reads *ādade* (= *parijagrāha*, *kṛtavatī* 'tyarthah) for *ā dadhé*; Grill, '....hat gift'ge Wurzel angewandt'; Whitney, '...that hath taken malignity as her root (? *mūra*).' As, however, *ā dhā-* usually means 'to lay', 'to deposit', 'to bury or impregnate', cf. RV. 9. 19. 5, *kuvid vṛṣanyāntībhyah punānó gārbham ādādhat*, and roots are mentioned as having been used for sorcery, cf. *mūlakṛt-* in *yāh kṛtyākṛt mūlakṛd yātudhāno 4. 28. 6*, and *mūlīn-* in *kṛtyākṛtām*

*valagīnam mūlīnam śapattheyyāṃ* 5. 18. 12, the rendering should rather be, 'that hath buried the wretched root'. Cf. 5. 18. 8, *yām te kṛtyām kūpe 'vadadhūh śmaśāné vā nicakhnūh*, or 10. 1. 18, *yām te bārkīṣi yām śmaśāné kṣetrē kṛtyām valagām vā nicakhnūh*.

## 2. *mūradeva-*

*āyodamśtro arcisā yātudhānān ūpa sprśa jātavedaḥ sāmīd-dhaḥ : ā jihvāyā mūradevān rabhasva kravajādo vṛṣtvā 'pi dhatsvā 'sān.* 8. 3. 2=RV. 10. 87. 2.

*pārā śṛṇīhi tāpasā yātudhānān pārā 'gne rākṣo hārasā śṛṇīhi : pārā 'rcisā mūradevān chrṇīhi pārā 'sutṛpo abhi śósucā-nah.* 8. 3. 13 (=10. 5. 49)=RV. 10. 87. 14.

*Índra jahí púmāmsam yātudhānam utá strīyam māyūyā śāśadānām : vígrivāso mūradevā ṛdantu má té dṛśant sūryam uccárantam.* 8. 4. 24=RV. 8. 104. 24.

Previous Scholars: Sāyaṇa: =*māraṇakṛidā rākṣasāḥ* (8. 104. 24), *mūdhadevān mārakavyāpārān* (10. 8. 2), *māravayāpārān* (ib. v. 24) on RV., and, *mūlena ausadhena dīvyanti*, or *mūdhāḥ santo dīvyanti te* (8. 3. 2), *māraṇena karmaṇā dīvyantīti* (v. 13), *māraṇakṛidā mūlena visausadhyā dīvyantīti vā* (8. 4. 24) on AV. BR: '=*mūladeva* Kâç, zu P. 8, 2, 18, Vārtt. 2, Bez. gewisser Unholde.' Grassmann: 'Bezeichnung dämonischer Wesen oder ihrer Verehrer.' Whitney: 'falseworshippers.' Henry renders with 'demons' or 'impies', but remarks in his commentary to 8. 3. 2 that it is probably a possessive compound with *mūra-* 'root', and not *mūrā-* 'foolish', as the accent on the first member shows.

As Henry has already pointed out, the accentuation shows that the first member in *mūradeva-* is *mūra-* 'root', thus the word meaning, 'having the roots as one's god'. In view of the importance of the use of roots in sorcery, as seen under *mūra-*, this implies simply that the sorcerers were so called because they were devoted to and expected everything from the roots just as much as the Ṛṣis did with regard to the gods. That roots were actually worshipped as fetish and their worshippers were later confused with demons, as Henry would suggest, does not seem to be a necessary implication.

## *vrā-*

*Venás tát paśyat paramām gūhā yád yātra víśvam bhāvaty ékarūpan :* *idám pṛśnir aduhaj jāyamānāḥ svarvīdo abhyādnūṣata vrāḥ.* 2. 1. 1.

*sānn ūchisṭe āsamś co 'bhaū mṛtyūr vājah prajāpatiḥ : lokyā ūchisṭa āyattā vrās ca drās cā 'pi śrīr māyi.* 11. 7 (9). 3.

*stāmbhīd dha dyām sā dharūṇam pruṣṭyād ṛbhūr vājāya drāvinām nāro gōḥ : ānu svaṣām mahiśās cakṣata vrām ménām āsvasya pāri mātaram gōḥ.* RV. 1. 121. 2.

*svāsā svāsre jyāyasyai yōnim āraig āpaity asyāḥ praticākṣ-  
yēv : vyucchānti rāsmibhiḥ sūryasyā 'ñjy ankte samanagā iva  
vrāḥ.* Ib. 1. 124. 8.

*pūrvām ānu prāyatim ūdade vas trīn yuktā aṣṭāv aridhāyaso  
gāḥ : subāndhavo yé viśyā iva vrā ānavantaḥ śrāva aiṣanta  
pajrāḥ.* Ib. 1. 126. 5.

*té manvatu prathamīm nāma dhenós trīḥ sapta mātūḥ para-  
māni vindan : tāj jānatīr abhyānūṣata vrā āvīrbhuvad arunār  
yaśāsā gōḥ.* Ib. 4. 1. 16.

*gōbhīr yād im anyé asmān mṛgām nū vrā mṛgāyante : abhit-  
sāranti dhenūbhiḥ.* Ib. 8. 2. 6.

*samundrād ūrmīm ūd iyarti Venó nabhojāḥ prsthām haryatū-  
sya darśi : ṛtāsya sūnāv ādhi viśtāpi bhrāt samānām yōnim  
abhyānūṣata vrāḥ.* Ib. 10. 123. 2

Previous Scholars: Sāyana on RV. gives various meanings to this word: 'night' or 'dawn' (1. 121. 2), *samyagananahetava āpaḥ, samunāḥ, tā gaccantūti samonagā vidyutaḥ, vrā vrātūḥ, vidyutsamghā iva* (1. 124. 8), *vriyanta iti vrāḥ vrātāḥ takūralopaś chāndasaḥ* (1. 126. 5), *vrā ity usaso nāma* (4. 1. 16), and *vrā varitaro jātādibhir upāyair nirundhānā vyādhāḥ* (8. 2. 6). On AV. 2. 2. 1 he has *vrāḥ* = either *āvṛtātmanāḥ prajāḥ*, or, *vriyamāṇāḥ... āpaḥ*, and on 11. 7 (9). 3, *vrāḥ vārako varuṇaḥ draḥ drāvakaḥ amṛtamayaḥ somaḥ*. Geldner, Trans. of RV. p. 149. n., summarises the opinions of leading modern scholars and gives his own opinion: "*vrā* nach Roth: Haufe, Schar, nach Pischel: Weib, nach Bergaigne (40. h. 14) femelle en rut oder femme amoureuse. Dies wohl richtig. *vrā* ist das Lockweibchen. In 8. 2. 6. bezeichnet es die weiblichen Locktiere, mit denen Jäger das Wild einfangen wie die Sänger den Indra. 1. 124. 8 sind die Frauen gemeint, die auf die Hochzeit gehen um Männer einzufangen (vgl. AV. 6. 60); 1. 126. 5 mit dem Beiwort *viśyāḥ* die Hetären (*δηρῶσαι παιδίσαι*); 4. 1. 16; 10. 123. 2; AV. 2. 1. 1. die Lockstimmen der Sänger, wobei das Bild der nach dem Stier brüllenden Kühe festgehalten wird. 1. 121. 2 ist das den Büffel lockende Weibchen, das Indra als der Büffel für sich selbst erzeugt hatte, gemeint, also eine *māyā*". Whitney renders with 'troops', although he refers to Pischel's interpretation.

Pischel's view (and evidently also that of Bergaigne and Geldner) that *vrā-* means 'a woman', Ved. Stud., II. 131 and 313-322, rests on the following: (1) corresponding to *samanagā*

*iva vrāḥ* RV. 1. 124. 8. there are RV. 4. 58. 8, 6. 75. 4, 7. 2. 5, 10. 86. 10, 10. 168. 2, etc., where women are said to go to a *sāmana*, which is shown to have been a kind of festive gathering; (2) in RV. 1. 121. 2, like *ménām áśvasya* and *mātáram góh*, *vrā-* should also refer to a female animal, namely, that of the *mahiṣāḥ*; (3) in RV. 8. 2. 6 there may be a reference to capturing elephants with the help of a she-elephant, *vrāḥ* standing for *vrābhīḥ* (he refers to Bergaigne, *Mélanges Renier* p. 88ff.); (4) in 1. 126. 5 *viśyāḥ* 'belonging to the people (*viś-*)' qualifying *vrāḥ* may make it equivalent in sense to *veśyā-* 'courtesan'; and (5) in the phrase *abhy ānūsata vrāḥ* the word may stand for the 'prayers', which are often compared to women.

Against this may be considered the following: (1) corresponding to *samanagā iva vrāḥ* RV. 1. 12. 48 and *viśyā iva vrāḥ* ib. 1. 126. 5, we have *samanagā āsucaj jātāvedāḥ* ib. 7. 9. 4 (cf. Pischel, *loc. cit.*, p. 315) and *viśa ā kṣeti viśyó viśam* ib. 10. 91. 2, the only other recorded instances of *samanagā-* and *viśyā-*, both referring to 'fire'; (2) the meaning of *vená-*, with which *vrāḥ* appears in AV. 2. 1. 1 and RV. 10. 123. 1 is uncertain; sometimes the word appears as an epithet (= *medhāvin-* 'wise' Naigh. 3. 15., 'eager', 'loving', BR.), at others as a particular deity. In the latter case it is particularly associated with the sun, cf. RV. 1. 83. 3, *tātaḥ sūryo vratapā venā ājani*, ib. 10. 123. and particularly v. 1, *ayám Venás codayat pṛṣṇigarbhā jyótir-jarāyū rájaso vimāne: imám apám saṅgamé sūryasya śísuṁ ná víprā matibhī rihanti*, and AV. 2. 1. 1 and 4. 1. 1 which seem clearly to refer to the rising of sun and the consequent unravelling of the universe, erstwhile immersed in darkness. Apparently on these rest the statements of Nir. 1. 7., ŚBr. 7. 4. 1. 14, etc., that it means the 'sun'. The root *ven-* 'to long for' seems identical with Av. *vaen-* 'to see' and in the latter sense *vená-* may certainly refer to the sun as the 'observer'; (3) *abhy ānūsata* may as well be the 3rd aor. plur. of *uṣ-* 'to burn' (cf. *ús-*, *uṣás-* 'dawn' which would be intended by *vrāḥ* in this case) with *abhí* and *ānu*; and (4) *mṛgám ná vrā mṛgáyante* in RV. 8. 2. 6 may refer to the chasing of wild beasts with 'firebrands' in hunting, reading *vrā* (inst. sing.) instead of *vrāḥ* or understanding it with Pischel as elliptical for *vrābhīḥ*.

The above suggests that 'glow' either of fire or of dawn, is perhaps the true meaning of *vrā-* and this is also supported by the I.-E. element *\*ur-* (or *\*ul-*) 'to burn', found here as well as in the following: *ulkā-* 'firebrand' or 'meteor', *ulkuṣi-* (*mant-*) and *ulmuka-* 'firebrand', *ulbaṇa-* 'hot' Vj. 196, 17, *vārcas-* 'splendour'; old HG. *walm* 'warm', old Bulg. *varb* 'glow-heat', *variti* 'to cook', Lith. *isz-vora* 'soft boiled vegetable food', Lett. *wārs* 'soup', *wārit* 'to cook'—Leskien, Alt. Bulg. Element. p. 13—old Slav. *varŭ* 'heat' *vrēti* 'to cook, to be hot', *vrutŭ* 'hot', Lith. *virti* 'to cook'—Kluge. Etym. Wb. d. deutsch. Sprache, s.v. *warm*—etc. Cf. also Walde, s.v. 3. *uer-*, p. 269.<sup>1</sup>

*samuṣpalā-*

*samvānanī samuṣpalā bābhru kālyānī sām nuda : āmūm ca mām ca sām nuda samānām hrdayam kṛdh.* 6. 139. 3.

Previous Scholars: Sāyana hazards a conjecture, *samuṣpalā samyak uptaphalā satī*. Whitney: "A conciliator, a love-awakener (?), do thou, O brown, beauteous one, push together; push together both yon woman and me; make [our] heart the same". He remarks, "The mss. hardly distinguish *sy* and *sp*, but ours, in general, seem as distinctly as the case admits, to read *samuṣyalā* in a; yet SPP. has *-uṣpa-* (noting one ms. as reading *-uṣya-*), and, as he has living scholars among his authorities, the probability is that he is right. Save here and at XIV. 1. 60. (*uṣyatānī* or *uṣpa-*), the word appears to be unknown".

*Samuṣpalā-* is probably identical with *\*samut-sparā-* 'conquering' (: *spr-* 'to conquer'), entailing a loss of final unexploded *t* before *s* as in *ut-sthā-*: *\*usthā-*: Vern. *uth-*. See Turner, Bulletin of the School of Oriental studies, V, p. 130f. Compare *jāyanī* and *spāraṇī* in 5. 5. 3, *vrkṣām vrkṣam ā rohasi vṛṣaṇ-yātī* 'va *kanyālā : jāyanī pratyātīṣṭhantī spāraṇī nūma vā asi*, with *samvānanī* 'winning over' and *samuṣpalā* in the above verse.

*Uṣpala-* 'framepieces of a bedstead' in 14. 1. 60, *Bhāgas tatakṣa catūraḥ pādān Bhāgas tatakṣa catvāry uṣpalānī : Tvāṣṭā*

<sup>1</sup> Walde, *loc. cit.*, tries to show that the meaning, in the Baltic and Slavonic languages, 'to be hot' etc. came from 'to cook' < 'to stir' < 'to mix water' < *uer-* 'to make wet', and suggests that Arm. *varem* 'I light', *var* 'burn' and Germ. *warm* are to be separated from them. He does not take into account the Sans. examples amongst them.

*veśa madhyatō 'nu vārdhrān sã no astu sumāṅgalī*, seems to altogether a different word from the above. It can, however, rdly be different from *utpala-* in Kauś. 35. 26, *dirghotpale grhya samviśati* and 36. 7, *śayanapādam utpale ca*, the mer of which the commentators explain, *mamcakeśe* (??) ob.- *keśe*, the (side-)poles of the bedstead] *adhaḥ kṛtū* (? -*tvā*) *ca samviśati* (Dār.), and *khatvām adhomukhapattikām grhītvā . . . svapiti* (Keś.). Assuming *utpala-* to be the correct form, the appearance of *uspala-* can be explained as coming first through a Prakritic tendency to *uppala-* and then by ms. ruption becoming *uspala-*. Other instances of *pp* (𑂣) appearing as *sp* (𑂔) are found elsewhere, cf. Whitney's remarks h regard to *pippalī-* at 6. 109. 1 and *pīppala-* at 9. 9. 20.

#### *suśīma-*

*lāṅgalam pavīrīdat suśīmam somasātsaru: ud id vapatu  
v āvim prasthāvad rathavāhanam pīvarīm ca prapharvyām.*  
17. 3.

Previous Scholars: Sāyaṇa: '*karṣakasya sukha-karam.*' BR. suggest ndation to *susīmam* 'having a good furrow'. For *somasātsaru* *somaśat-saru*, VS., MS., KS., and Vas. Dh. -*pīt-saru*, Ppp. -*pītsalam*), ch Whitney considers impracticable, Weber conjectures a noun in 'strap' and emends to *soma* (= *sa-uma*) *satsaru* 'with strap and dle'. For the rest and *variae lectiones* see elaborate discussion of verse by Whitney, who renders: "Let the plow (*lāṅgala*), lance-ited, well-lying, with well-smoothed handle, turn up (*ud-vap*) cow, p, an ongoing chariot-frame, and a plump wench".

*Suśīma-* in ŚBr. 6. 44. 3, where it is used to explain *susad-*, lently contains the root *śī-* 'to lie', see BR. It also appears Kauś. 76. 23, *iṣe tvā sumāṅgalī prajāvati prajāvati suśīma iti thamam*, in the following sūtra (the same expression), and in 6, *samṛchata svapatho 'navajantaḥ suśīmakāmāv ubhe virājāve suprajasāu*, etc. Bloomfield (suggested also by BR.) ends in all these cases to *susīma-*, but if *suśīla-* is substituted *suśīma-* the meaning suits all right. *Śīma-* and *śīla-* 'bit' thus appears to be parallel formations with *śī-* 'to lie', ginally meaning simply 'inclination'. In the above verse *īma-* probably refers to the inclination of the pole to the mp of the plough.

As most of the verses of this hymn are found also in different texts (Ppp., RV., VS., MS., TA., TS., Vas. Dh.) but nowhere in the same order or all together, it is possible that this verse is culled from a different context and *soma* may well be a vocative and *sátsaru*=*sát-tsaru*- 'well-handled'. With this understanding, which does not require change of accent or any other supposition, the verse may be translated: 'Let the plough, furnished with a lance (i.e., the share), well-inclined, of a good handle, O Soma, turn up', etc.

In this connection may be considered RV. 10. 93. 14, *prá tád duḥśīme pṛthavāne vené prá rāmé vocam ásure maghávatsu : yé yuktváya páñca śatā 'smayú pathá viśrāvy eṣām*, where both *duḥśīma* and *pṛthavāna*- have been considered proper names. Now King Vena, who is notorious in tradition as a perpetrator of evil deeds (cf. Sörensen's Index to MBh., s.v. Vena, and W. Kirfel, Das Purāṇa Pañcalakṣaṇa p. 145f., 15-17; 234f. 10-33; 251, 3-10), had a son called Pṛthu. Thus, with the above meaning of *śīma*-, *duḥśīma*- 'evil-disposed' may well be his epithet, while *pṛthavāna*- may mean 'having Pṛthu (as a son)'—see suffix *-āna* under *pārsāna*—and thus be another epithet.<sup>1</sup>

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<sup>1</sup> The above was approved by the University of London as a thesis for the degree of Doctor of Philosophy in July, 1930.

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|      | 50. 1, 2, 3 at 70. | XV.    | 2. 1 (5) at 60.              |
|      | 65. 1 at 54.       |        | 2. 2 (14), 3 (19), 4 (25) at |
|      | 72. 2, 3 at 71.    |        | 61.                          |
|      | 83. 3 at 67.       | XVIII. | 4. 66 at 58.                 |

XIX. 6. 4 at 79.

7. 1 at 74.

49. 1 at 42.

49. 4 at 82.

XX. 135. 11 at 61.

KS.

V. 7. 11 at 71.

13. 11, 12 at 80.

MS.

II. 7. 12 at 67

RV.

I. 121. 2 at 92.

124. 8 at 92.

126. 5 at 92.

133. 6 at 42.

134. 6 at 41.

171. 3 at 63.

180. 5 at 27.

II. 24. 3 at 74.

33. 8 at 61.

39. 4 at 67.

III. 29. 9 at 34.

IV. 1. 16 at 92.

17. 2 at 53.

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VIII. 1. 10 at 79.

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27. 11 at 79.

45. 41 at 82.

72. 2 at 88.

77. 11 at 52.

104. 24 at 91.

IX. 63. 8 at 88.

65. 16 at 88.

X. 27. 7 at 83.

85. 8 at 62.

86. 18 at 71.

87. 2 at 91.

87. 14 at 91.

97. 12 at 89.

123. 2 at 92.

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3. 2 at 72.

SV.

I. 4. 1. 2. 5 at 57.

TS.

III. 1. 11, 8 at 54.

IV. 1. 5, 3 at 62.

V. 5. 21 at 71.

6. 21, 1 at 37.

7. 21-22 at 80.

VS.

XI. 56 at 62.

XII. 86 at 89.

XXIII. 21 at 60.

XXIV. 28 at 71.













